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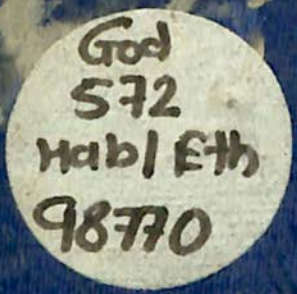
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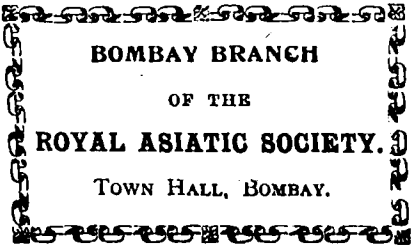


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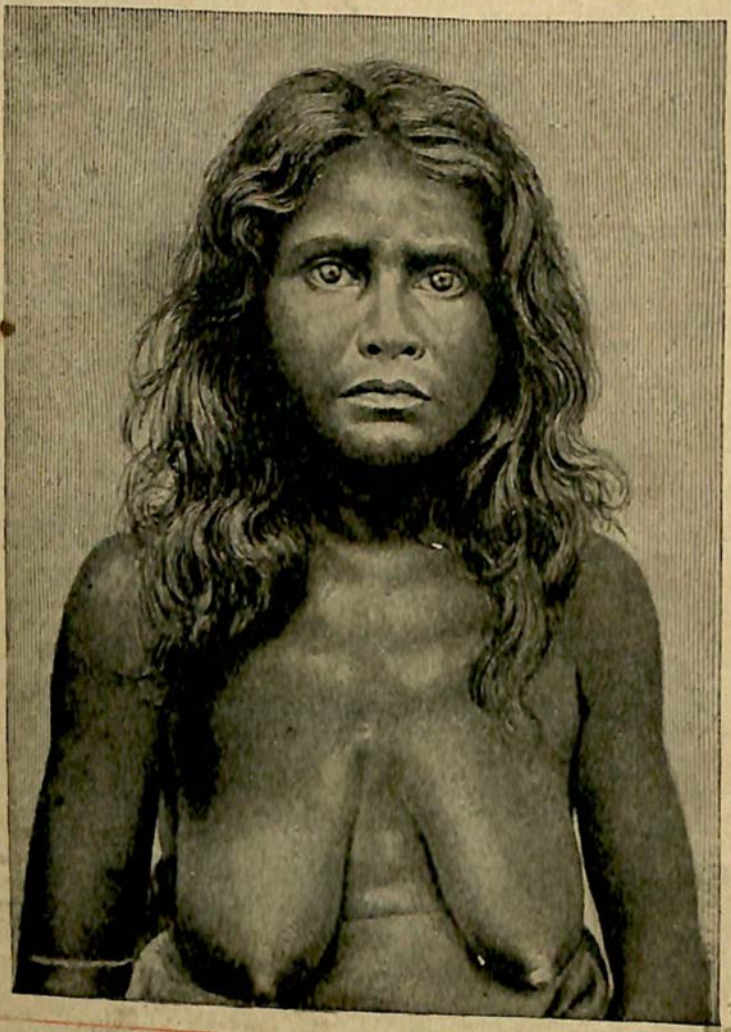
THE TEMPLE PRIMERS

# ETHNOLOGY.

Translated from the German of
DR MICHAEL HABERLANDT
By J. H. LOEWE.



WEDDA WOMAN (CEYLON

# ETHNOLOGY

BY DR. MICHAEL HABERLANDT

ALDINE HOUSE
J. M. DENT & CO.

1900 29 & 30 BEDFORD STREET · LONDON

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# RACES OF MAN.

## A.—INTRODUCTION.

### *1. Meaning and Scope of Ethnology.*

Ethnology treats of the various large and small groups of human beings distributed over the face of the earth, and describes their mental, moral, and physical characteristics. Every human being belongs by birth to a certain group which may vary, more or less, in character and importance. In ordinary language, and in that science which we call Ethnology, these groups are termed "peoples," and yet it would be very incorrect to apply the term to each and every one of them. What are "peoples"? In the sense of "nations" the term is comparatively modern. The spontaneous acknowledgment on the part of inter-related groups, that they belong to one and the same nucleus, constitutes the idea underlying the term "people." For instance, were the Hellenes a "people," or do they only appear to us to be one? We speak of the Roman people. What were they? A township which grew into a State.

Ethnology, therefore, does not deal exclusively with "peoples." The majority of primitive groups of which it treats, in addition to the historical peoples which it describes, are tribes, hordes, clans, and families in numerous subdivisions, and in the most varied stages of assimilation or disintegration, chiefly in both at the same time.

The members of most of the races of lower order have only succeeded as yet in forming groups or clans of very limited extent. The Papuans of New Guinea have their villages,

and although they maintain some intercourse with adjacent settlements, they recognize no further connection. The various tribes inhabiting the small Andaman Islands in the Indian Ocean do not even know one another, and a similar statement has been made concerning the Weddas of Ceylon and the tribes of Central Brazil. This state of ignorance amongst tribes has always proved a great hindrance to African explorers. In describing the various groups and races of men, Ethnology only deals with the present population of our planet, allowing however sufficient latitude in the expression "present" to embrace that earliest age of discovery in which extra-European races became serious subjects for scientific investigation.

In the course of time there arose numerous communities, both great and small, which played their part in history and then disappeared from the scene; some still exist under a different name, or have assimilated with their neighbours or conquerors; whilst others have been split up or have exchanged one of their most important distinguishing features—*i.e.* their language—for that of another people. They all form the subject of consideration in Historical Ethnology or Palæo-Ethnology. All over the world however, beyond the sphere of authenticated tradition, there are evidences of human beings dwelling together in groups, and to deal with them is the object of Primitive History. (*Vide* "Primitive Man," Temple Primer Series. By Dr. M. Hoernes.) In an Ethnological survey of the peoples of the world, we meet with the most varying degrees of culture, from the wild Bush-Weddas of Ceylon, a type of the lowest order, to the great European nations, the representatives in history of the highest form of human civilization. We discover undeniable connecting-links which obtrude themselves upon our notice, based upon important and far-reaching characteristics—such as language, physical constitution, and state of civilization. With the help of the first-named feature, we arrive at a classification of the races according to their languages; physical marks, such as colour and quality of skin

and hair, facilitate an anthropological division; whilst the grouping of the races according to culture, the favourite method of earlier Ethnology, allows of a distinction according to their history of civilization and to their obsolete gradation as hunters, cattle-breeders, and agriculturists. Each classification has its advantages and its disadvantages. Like every forced or artificial division, they frequently separate what belongs together and connect that which ought to be separated. The most correct method is followed in Descriptive Ethnology or Ethnography, which imitates the system pursued in the geography of plants and animals, and keeps strictly to the divisions of the earth and their natural configuration, which correspond in the main with the fundamental divisions of the human races inhabiting them. In order, therefore, to study their historical and other kindred connections, we shall be entitled, within the limits of these natural groupings, to avail ourselves of whatever clue may be afforded by the above-mentioned classification, according to language, organic constitution, or condition of culture

## 2. *History.*

Although the knowledge of foreign countries and races has always been communicated to the world at large, in all ages and in all places, as a natural result of the relations existing between nations in times of peace and war, yet the science of Ethnology is comparatively modern. Before Ethnography could describe the various modes of living and the conditions of culture of the races of the earth, it was first of all necessary to make a careful survey of the whole of the inhabited portions of the globe. This has taken so long to effect that only the last decades have seen it nearing its completion, leaving but very little indeed for the future yet to accomplish. It is due, in the first instance, to the voyages of discovery undertaken by the Phœnicians of old that the world's knowledge of geography and ethnology was extended to territories beyond the Mediterranean coasts, whilst

the conquests of the Persians, the travels of Herodotus, and the bold expeditions on sea and on land of Alexander the Great have yielded results which enable us to regard the south of Europe, the north of Africa, and the whole of the East (Anterior), with their respective populations, as the Ethnological World of Antiquity.

In the Middle Ages, Ethnology, like many other sciences derived from earlier epochs, fell upon evil times. All sorts of legends concerning foreign nations lurked about the geographical horizon in those days. A few far-travelled men, like Marco Polo and Serpa Pinto, described to the listening world the wonderful races of the Far East, without gaining particular credence. Suddenly the Age of Discovery dawned through the various channels by which at that time news was communicated to the world; Europe was made acquainted with the existence of the marvellous races of India and the dark countries. America emerged from the ocean of the universe, thanks to the immortal Colon, who thus added, as it were, a satellite to our own planet. A new race had arisen. Incredible were the wonders related of the barbarians of Mexico and Peru. With gaping mouth and open ear the European public devoured the news provided for them by the newsmongers of the day. But no very deep sympathy was felt for the newly-discovered races. The interest of the people was merely excited by morbid curiosity. They pictured to themselves the wild men of the West, decked out in feathers and leaves, seated at their inhuman orgies of human flesh, exercising all the horrible cruelties of their barbaric rites.

The First Period of Ethnology was passed in ferocious combat for the possession of the newly-discovered territories, in sanguinary conquests, and cruel devastation. Thirst for gold, the hunting of wild animals, and the profits of trade and commerce were the chief factors which prompted these voyages of discovery. The members of the expeditions presented themselves to the inhabitants of the new country as plunderers and murderers, deaf to every feeling and void of

all intelligence, to a degree that a doubt arose in their minds as to whether the Indians, the creatures whom they saw before them, were real human beings; and it required the issue of a Papal Bull to decide that they were a *gente razional.*

The two great events which gave the first important impulse to the Second Period of Ethnology in the eighteenth century were the discoveries of the island world of the South Seas and of Australia, with which we associate the names of J. Cook and his French rival.

These discoveries were accompanied by the awakening of a desire to further inquire into the condition of the peoples of strange countries. When about that period European society was in a state of collapse, tired and dissatisfied with her own condition of culture, there arose a sudden thirst for cosmopolitan knowledge. Rousseau's incentives were furthered by Forster, Herder, and Voltaire.

In due course China and India, the most ancient foreign civilized nations, appeared before the eyes of Europe, and the result of the colonizing work of the present century soon began to fill up the last wide gaps in our knowledge of the earth and its inhabitants.

The Great Powers lost no time in apportioning amongst themselves the various regions of the earth, which had hitherto been "No Man's Land"; and thus it was that we became intimately acquainted with the tribes of the Dark Continent, the South Seas, and the south of Africa.

There are still blank spaces in our Ethnological maps which, to all intents and purposes, are unknown quantities; but they are of insignificant importance and extent in comparison with the mass of reliable information stored up on the countless shelves of our Ethnological museums respecting every possible branch of culture and civilization of the nations of the universe.

At the present day we are sufficiently acquainted with the moral, mental, and physical characteristics of man in all their Ethnological ramifications to enable us to provide the student with a thoroughly reliable description of mankind.

### *3. Ethnological Evidences.*

Before attempting to describe in detail the life of the families of the earth, we must agree on certain principles which it is necessary to know to enable us to form a judgment of the circumstances and conditions of a mode of living other than our own. In former ages it was an accepted theory that the barbaric life of primitive tribes was a decadence or degeneration from a higher developed condition; and although this theory, as a general explanatory principle, can no longer be upheld, it is in some instances by no means easy to decide whether it is a case of retrograde or defective development or an absolute standstill. Undoubtedly in some regions culture has actually degenerated and become impoverished, and yet it cannot be doubted that the principle of development in the life of nations is maintained throughout.

The fundamental idea underlying this principle is, that all peoples and races go through the self-same course of development, from the barbarians of the lowest order to the highest cultured nations, and that the various conditions of culture denote the various stages of the said course of development.

A very sensible idea, but one which requires a little amplification as well as limitation. Development goes on everywhere, but not everywhere in the same degree. We are well able to demonstrate a conspicuous agreement of the most ancient conditions of life of civilized nations with the state of culture of many a living primitive people. Prehistoric culture is intimately connected with primitive civilization; even in the existence of cultured nations, Ethnology can point to traces and remnants of conditions dating from the most remote antiquity. But that does not mean to say that the course of development of each individual people was everywhere identical. Nor is it possible to construct an absolutely gapless system of all the various grades of man's development even from the most comprehensive table of

nations. It is particularly the primitive group which we encounter chiefly in the latest sections of their individual development. They have completed their growth within a small sphere earlier than our cultured nations which have slowly but surely reached their long period of prosperity, as a result of a rare sequence of favourable circumstances and a happy union of their developing forces. They are, perhaps, everywhere late in growth, retarded by unfavourable conditions, like the Polar groups and families of the "Fringe," which form the advance-guard on the ungrateful border of the inhabited globe against the boundless wilds untrodden by man. They are possibly already in a state of slow or rapid decadence, impoverished, degenerated, outwardly split up and morally lost to their own traditions, like the Bushmen of Africa. The nature of such developing forces in the life of nations which, by their number and union, their rule and interposition, create the ever-varying forms of culture, will be the subject of our consideration in the following chapter.

## 4. *The Developing Forces in the Life of Nations.*

### (*a*) General.

The Science of Natural History teaches us to regard the manner in which organisms live as an expression of the fact that they are fully equipped for or suited to all the conditions and requirements of life. Man, hitherto victorious among the species in the battle of life for physical dominion, is one of these organisms. The more developed the species, the more numerous the relations connecting it with the outer world. In the sphere of vegetable organisms it is not difficult to take in at a glance the sum-total of their conditions of life—atmospheric elements, chemical combinations in the soil, and competition and attacks on the part of other plant and animal species. Similarly, the biology of most of the latter is the product of a series of

external forces, and the result of their suitability to their conditions of nourishment and competition. There is, however, in animals which herd together, in some mammals (chiefly in such as chew the cud and in minor beasts of prey), also in certain classes of birds and insects which live together in swarms, an additional circumstance which completely alters human biology and makes it different to that of plant and animal species. This circumstance is the fact that the battle of life is no longer carried on individually, but socially. The friendly association of animal and human units is a factor of the most far-reaching consequences, demonstrating the principle of the adaptation of circumstances to the conditions of competition. It has gradually attained the widest scope, assumed the greatest importance conceivable for the human species, and eventually led to the development of human civilization, and to the final, permanent supremacy of man over all other organisms.

In the course of the development of man we distinguish three separate series of developing forces—external, internal, and social. As external forces, we regard the physical requirements of life together with the conditions of nourishment and competition; internal forces are those organic and mental characteristic features, "self-given endowments," their cultivation and development; whilst the social forces embrace the influences which emanate from congregational life, such as the mere number of the individuals belonging to the horde, their division of labour, and their conditions of barter and exchange.

### (*b*) Exterior Factors of Development.

That man — whether as an individual or as a social group—is, in many ways, dependent on his natural surroundings, is an old truism. A more modern view is, that the influence of nature on the life of groups of human beings is shown in their domestic and social relations which are intimately connected with each other.

By "natural influences" we mean the influence of climate and land—the physical configuration of the latter, and the natural effects of the former. Inasmuch as the animal and vegetable worlds are themselves dependent on the parallels of longitude and latitude and the climate, it is clear that the influence of such general and uniform circumstances must be of the most varied and searching character, and from the very outset we are confronted with a special difficulty. It can be said of few nations, if indeed of any at all, that they have remained in their primitive habitations. But in the life of nations it only needs comparatively short periods of time to bring about thorough transformations and entire reformations in social life as a consequence of a change of habitation.

*Climate.*—A clear knowledge of the influence of latitudes and climate on human society may be obtained in the first instance from extreme cases, *i.e.* in the highest and lowest latitudes—the polar area on the one hand, and the tropical zone on the other. The whole life of the most northerly families of man exhausts itself in the unequal battle with the low average of heat throughout the year, in the atmospheric condition, hostile to human life, resulting therefrom, and in the consequent sparse amount of organic life which is the support of the human being. The mere absence of useful matter and the uniformity of the little that does exist, impresses the labour of Polar groups with the stamp of indigence and poverty, which has a paralyzing effect on social and intellectual life; and similarly, the zone of the lower latitudes, with its maximum amount of heat throughout the year to which the human organism is compulsorily exposed, dulls the energies of man, and even renders the exercise of them superfluous owing to the ease with which life in these regions can be supported. One of the most intelligible effects of climatic influences is exhibited in the nomad habits of many tribes in consequence of the change and regular sequence of the seasons, in which we recognize a consequence of climate rather than of

species or a special degree of culture. The periodical change of summer and winter quarters necessitated by the force of the elements and the requirements of life, as well as by the phenomena of the conditions of nourishment extracted from the animal and vegetable world, is a widely-distributed phase in the life of nations. The dweller in the Polar regions depends on the annual movement of the ice on sea and on land; the Yacoot hunters wander continually from one vast hunting-ground to another, according as they are forced to do so by climatic conditions; whilst the cattle-breeding tribes, from the Reindeer Orotchons to our own Alp-dwellers, are typical nomads.

It is unnecessary to refer to the dependence of the agricultural portion of mankind on the climatic changes of the year. The typical case of the fertilization of Egypt by the rising and overflowing of the Nile, which has happened with such conspicuous regularity for so many thousands of years, repeats itself in its main features in the domestic conditions of many primitive groups in the African plains as well as in the anterior lands of the East. Amongst the inhabitants of the numerous islands where the dominant direction of the wind prescribed the route of primitive navigation, the change of seasons had a facilitating or impeding influence on trade and intercourse.

*Habitations.*—If the destiny of a people be greatly dependent on the climate which it enjoys, the site of its dwelling-places is no less important a factor. The culture of nations is inevitably influenced by the general as well as by the special consequences of the nature of their habitations. General influences are brought about by the continental or insular situation, the propinquity to or distance from an ocean or coast. At the same time, the various formations of the soil must be taken into consideration, the abundance or absence of spring and navigable water, the occupation of the land by mountain and rock, the richness of its soil or the presence of waste sand and gravel, its extent of forests and woods, or its situation as an

open plain, its vegetation and fauna, and finally its hidden mineral treasures. We must therefore regard the natural soil of a country described in the above manner at the same time as its historical foundation, inasmuch as the situation of a country promotes intercourse with its neighbours, thereby influencing the life of a people no less than by the conditions of its natural soil.

*Vegetable Kingdom.*—The most intimate relations of life connect the dweller of the plains with the vegetable world which he regards as his own property and storehouse. The vegetable kingdom, whether in the form of primeval forest or shady grove, of steppe, bush, tundre, or campo, is intimately interwoven with the social life of man. It favours or impedes his wanderings in woodlands or dense tropical forests, and only permits of intercourse on those rivers which flow through its own territory, as in the primeval forests of Borneo or on the interlaced streams of the Amazon.

Migrations of peoples are brought to a sudden standstill before the forest wall, like the great displacement of tribes in the presence of Stanley's vast primeval forest of Central Africa, like the advance of the Tamils on Ceylon, and the oft-told tale of the progress of the Romans abruptly stopped by the impenetrability of the Germanic woodlands of old. In its density and extent it affords a natural night-shelter to the beast of the forest, the bird of the air, and to Primitive Man. The wild Bush-Wedda passes the night wherever darkness overtakes him—in the forest or under a tree, the primeval as well as the modern father of shelters to the shelterless wanderer. The Austral-Negro acts in a similar manner. The careless Bushman prepares his nightly couch by simply creeping into the bush, and the resting-place of the Fuegian appeared to Darwin neither better nor worse than that of the hare. The forest is the common dwelling of many tribes, which they never or seldom leave except to seek for prey in the open plain, as the Indians of the north of North America.

Hidden in the woods are the villages of the Papuans of New Guinea and of numerous tribes of Malays, and even

in cultured countries, in woody areas, villages are always constructed in the immediate vicinity of a forest. The vegetable kingdom finally provides man with food, nourishing him without much trouble to himself, but providing him in greater abundance in proportion to his industry. It supplies him with clothing and ornament, and assists him in constructing his house and covering it with a roof. It furnishes him with fire, his most powerful supporter and helper; it overwhelms him with luxurious products, which by their qualities and powers enable him to satisfy his own supreme wish and will, and appeals to his creative faculties in a thousand different ways.

*The Animal World.*—The animal kingdom has always been an important and varied source of nutriment to man, who is a gregarious being. The most ancient proofs of the presence of man on earth are the remains of his hunting spoils. Whatever implements of culture were possessed by Diluvial Man were made almost exclusively of animal matter. Primitive Man procured whatever organic matter he required—unless his wants were previously satisfied by vegetable food—by simply collecting the smaller animals, by hunting and fishing—in both cases without system or preparation, and by accustoming animals which herd together to live amongst human surroundings. Among numerous tribes—notably among the Kaffirs, the East African shepherds and certain Polar families—this habit developed into actual cattle-breeding.

The increase in the number of food varieties was brought about partly by the growing feeling of security in the knowledge that a sufficiency, at least, of food to sustain life was always obtainable, and partly by the thought of the possibility of an increased population. The mere search and collection of animal food binds one down—like hunting—to one particular sphere of life, without leading to a settled life. For tribes leading a life of this description, no migrations of any extent are at all possible.

This restriction, as well as the fluctuating uncertainty of

obtaining food, stamp the Austral-Negroes and the inhabitants of the Andaman Islands and of Tierra del Fuego as tribes of the lowest order. Tribes deriving their sustenance from fishing enjoy greater latitude. They move inland on the water-courses and follow the stream wherever it goes; they wander over larger areas and by themselves attain a higher degree of proficiency in hunting.

The most favoured tribes are those which live by cattle-breeding. They enjoy a comparatively certain food-supply; they spread far and wide on the wanderings which they are compelled to undertake in the interest of their cattle. This accounts for the more developed social organization of shepherd tribes, their greater political power, their higher place in political economy, and, consequently, their intellectual refinement.

The absence of tameable animals in the Western Hemisphere is undoubtedly one of the factors chiefly responsible for the unequal development of culture in the two spheres. In connection with the consumption of animal flesh, an important part is played by other animal products. The use of milk, for instance, is an attainment which was to become of the utmost importance to shepherd-tribes in their occupation as cattle-breeders. In colder latitudes, skins and other materials derived from animals were the means of satisfying many other necessaries of life, such as clothing and housing (compare the leather tents of the Laps, the skin tents of the Patagonians), and decorating the body, a want which has always been felt among peoples of all zones. For the latter purpose the spoil of the chase provided handsome skins, the bird of the air its many-hued, brilliant plumage, the fish of the sea and the gliding serpent their variegated skins. But in addition to supplying man's bodily wants, the tame live animal proved of yet greater importance to him as a member of his household, his co-worker, his servant and his friend, without whose co-operation man's existence could not be conceived. We refer, for instance, to the dog, which in the higher latitudes is indispensable to man as a beast of

burden, to the shepherd as a guardian of his flocks, and—in a more forward state of training—to the hunter as an able assistant. Further examples of the manner in which the animal kingdom takes an active part in the conditions of human society are the reindeer and lama as beasts of burden and traction; among more cultured tribes, the ox for ploughing, the horse, the ass, and the camel in numerous different capacities.

*The Mineral Kingdom.* — All those inorganic products which, on account of their real or imaginary qualities, are so highly prized amongst the nations, are distributed over the inhabited globe in an apparently chance manner.

Salt, coloured earths, clay, lava-glass, certain classified stone, such as green-stone or hornblend, a few descriptions of precious stones, and finally, the more important metals, such as copper, tin, and iron, and, in single cases, silver and gold—these constitute an approximate list of the products of the soil which, through the wide-spreading channels of commerce in various parts of the world, have exercised civilizing influences on the tribes inhabiting the particular localities where the products are found, and frequently on others far beyond.

This influence shows itself in the first instance in man's ability to satisfy his wants, protect his person, and give practical form and shape to his ideas. The latter are connected with his implements, and these again with the possession of suitable materials. The Esquimaux, who lack timber, regard a little piece of driftwood which they can use for making a bow or harpoon, as a most valuable find; whilst in other countries pieces of suitable stone for weapons and implements are looked upon as great treasures, and frequently become the cause of dispute between neighbouring tribes. Coloured earths for painting the body and ornamenting implements, clay for jugs and pots, have the same importance for primitive groups as coalfields or other mines for modern speculators. Trade and industry are dependent upon the mineral kingdom. Salt, an indispensable article of food, a luxury and an object of barter of the greatest value, enriches in its latter capacity

all the groups dwelling within the area of its production, and from primeval, prehistoric times downwards has given a continuous impulse to trade and commerce. Primitive History as well as Ethnology teach us by innumerable examples that the natural, ready supply of flint-stone, which spontaneously offers itself to the finder to be used as a knife or an arrow-head, a scraper or dagger, should be regarded as a gift of the greatest value to mankind; and a similar case, and one of conspicuous clearness, is that of metals which were originally used for ornamental purposes or at best as malleable stone, like any other flint, but which, by the introduction of the art of melting, eventually brought about a decisive change in the development of human culture and paved the way for the foundation of the historical life of man.

Mineral products have exerted great influence both in the locality of their existence and outside of it—technologically by their presence, commercially by their absence. We are almost inclined to consider the latter effect on trade as the more important; for it was always accompanied by a varied exchange of culture which was of greater consequence than the commercial object attained. On the lofty islands of the South Seas they have stone axes, suitable material being at their disposal. On the low-lying coral islands of the Caroline group they have shell-axes which serve the same purposes, and the absence of stone is not felt. But tribes which have neither stone nor shell must consequently import. Necessity is often a blessing in disguise, and the exclusiveness with which the tribe had hitherto surrounded itself is, once for all, broken down, and the blessed nature of intercourse recognized.

### (*c*) Inner Forces of Development.

In the game of life, the stake played by a nation is its physical and moral forces. Among the former, it risks its bodily strength, abilities, and vitality; among the latter, its mental acumen—a fundamental possession—and its intel-

lectual qualifications for work. The extent to which each individual lends himself to a certain qualification is dependent upon the degree in which he is gifted for it by nature. The various passions which make up the life of man are important factors in the game in which the possession and exercise of individuality as well as language—a medium of mental understanding with varied results—play a great part. It is a tacit and convenient assumption on the part of earlier Ethnology that the physical and mental working capital of nations is everywhere the same, an exception being, at the most, the degenerating forms of peoples, such as the African dwarfs, the Weddas, and others. According to this view, the various grades of development of nations are only due to the exterior circumstances which we have just referred to. But in any case, it shows deeper discernment if we endeavour to recognize in the difference of popular development the expression of an inner certainty in addition to exterior influences. The sun and the wind are from the very outset equally distributed amongst the combatants in the battle of life. Nature is the universal arsenal and arena for all competitors. If one tribe devotes itself to hunting, another to agriculture, a third to trade, if the Massai pass their lives in conquest and plunder, and the Wasukmas are content to remain a downtrodden race, we must assume that each of these forms of existence is not a natural destiny, but the partial selection, the outcome of power or weakness, in each particular case. The varied forms of popular life are consequently not only a chart of nature's influences, but also exhibit the net balance of a nation's forces.

### (*d*) Developing Forces of Society.

The destinies of nations are swayed by nature as well as by their own moral endowments. But society in itself is also an extremely important factor, and the mere numerical strength of groups of individuals is a matter of far-reaching influence. It is a distinguishing feature of associated groups

that man is thereby to a certain extent made independent of the fate for which he is destined by nature from without and by his moral endowments from within. It is only the power which lies in association which fits and enables man by himself to advance beyond his original place of dwelling, to penetrate into all latitudes, and to wrest from hostile Nature the means of his existence on earth. Historically important nations could never have arisen in regions shut off from the outside world, and endowed by nature in a stepmotherly manner. The efforts of the individual remain fruitless unless taken up by succeeding generations and further distributed by neighbours. Ethnography has to deal mostly with small numbers. In stating the number of the Weddas at 2000, the stamp of historical unimportance is at once impressed upon the tribe. But there is something more in the numerical strength of a people, something beyond the mere item of number which is made up in various ways and exerts varied influences upon the culture evolved from the association of individuals. Among the elementary means employed to influence the numerical composition of a nation are the artificial restriction of the number of children in Polynesia and Australia, as well as in Formosa, where it is considered unbecoming for a woman to bear children before her thirty-fifth year, and the widely-distributed custom of child-murder, even among civilized nations like the Indians and Chinese, among whom whole hecatombs of child-life were of constant occurrence, whilst, in a similar manner, the inactive and useless members of primitive society were removed by a system of killing off or exposing the aged, which in many cases developed into voluntary suicide. The classification according to age which we frequently meet with is a further development of the primitive attempts to artificially regulate the composition of the body-corporate of a people. Among primitive groups it goes hand-in-hand with the division of labour and the constitution of the family. The physical conditions of settlement also greatly influence the manner of distributing the individual members within the group,

and fix the value of their active powers of offence and defence.

It is unnecessary to impress upon the student the important social principle involved in division of labour in the development of nations. From the most primitive starting-point in the herd-life of gregarious animals which instinctively appoint leaders, watchers, and guides, on the one hand, and from their equivalents of chiefs, medicine-men, and priests among primitive human groups on the other, we can trace a progressive development up to the most ramified organization of work in the modern State. Division of labour according to sexes and ages is the most natural, the most permanent, and the most ancient. Male labour is always different to female labour. Men hunt, fish, and keep domestic animals for work and food, roasting their hunting spoils; women collect vegetable produce, till the ground, and boil their food.

It is as true now in the age of universal intercourse as it was in the days of yore, the period of the most primitive development of the life of nations, that the most potent factors influencing the culture of peoples were their connections, their intercourse with others, whether of a hostile or friendly nature, whether in war, commerce, or marriage. Such intercourse could be brought about in the most varied manner. Migrations, changes of settlements, may suddenly transfer the entire group to new surroundings, among strange peoples, and bring about wholesale modifications of their system of living.

The never-ending feuds and wars in the earlier epochs of the life of nations, when the safety of every individual member of the tribe from without could only be secured by the continual purchase of peace, were no less the means of transmitting culture from horde to horde and from village to village, than trade which gradually developed from the barter of goods by mute display to the world's gigantic commerce of the present day. The forcible seizure or friendly exchange of wives amongst inter-related or strange tribes of

the same region, and the theft of children and slaves, are further instances of factors which have, anonymously as it were, permeated the innumerable channels of private life, and everywhere exercised momentous influences upon the development of nations. The more the history of a people's culture approaches historical ages, the more it becomes a history of intercourse; and it may indeed be contemptuously said of the history of culture of European nations that it merely represents the history of European intercourse in the most extended sense of the term.

## B.—ETHNOLOGY.

### *1. General.*

The developing forces of a people's life which are at work in the wretched existence of primitive man as in the cultured life of great nations, have created an immense variety of groups distributed over the whole universe. Extending from the pitiful life of nomad-hunting tribes, as the Bushmen of South Africa or the Botokuds of Brazil, to the stupendous States of the Far East, where human beings grow as densely as blades of grass, descriptive Ethnology (Ethnography) teaches us how to recognize the most varied representatives of nations. However, notwithstanding the great difference in external appearance and moral and mental qualities, they nevertheless possess a number of features in common which are necessarily evolved from association with man at all times and in all places. We take it that the life of a people is like an organism, the functions of which are regulated by its own particular organization. In the same way that the various forms of plant and animal life all tend to pursue the same objects in the most varied manner, so does the diverse life of peoples possess certain natural necessities and consequent permanent elements, and a consideration of these general forms of life will enable us to better discern the

particular features of each people. We must be acquainted with the construction and arrangements of the life of nations in general if we wish to observe the characteristics of any particular tribe, and learn to know their value and importance.

## 2. System.

The gregarious groups of man, of every class and size, lead, in the first instance, in their character as a number of natural beings, a certain form of physical or material life conditioned by the fact of their living together. Man, whether in a wild or civilized state, is first and foremost a natural organism, with certain well-defined functions of life to perform. He eats and drinks, he loves and begets children, he sleeps, vegetates, and clothes himself, secures protection from danger and dies in the fulness of days. To enable him to obtain these objects, all his human talents and qualifications are developed; for the purpose of regulating them, society is organized, thoughts and sentiments take their rise in their animal soil, and it is not until the last stages of progressive development that certain spheres of the highest degree of culture, separated from human corporeality, hover in purer etherealism over the clouded zone of human insignificance.

For the exercise and gratification of the purely natural functions, social groups demand a certain amount of labour which, in respect to method and character, depends upon themselves. In considering this labour and its development in the life of a people we must ascertain, within the great technological degrees of prime development as classified by primitive history according to earlier or later Stone or Metal Ages, what are the technical branches of man's means of sustenance, such as hunting, fishing, agriculture, cattle-breeding, arboriculture, the culinary art, construction of dwellings, protection of life by armed interventions and wars, use of fire, clothing, and means of transport.

We thus learn how the various associations or groups of

individuals were formed, and the manner in which their mode of life expressed itself. The larger groups of human beings consist in the first instance of families and associations, with various systems of relationship based upon the formation of tribes which exhibit a certain division according to sections and political development. The social functions of such a group are the exercise of justice, the rights of property, intercourse, and social life, all of which teach us how to know and understand the complicated system of human society.

But associated groups of mankind, in addition to satisfying their physical requirements in a social manner, also have spiritual wants, which they provide for by common or joint action better than many a public matter is dealt with among civilized nations. The spiritual possessions of a people are the property, like they are the creation, of the mass. As such we regard language, religion, art, primitive science, and, as a last development, writing, which draws the line of demarcation between the pre-historic age and the age of writing—*i.e.* history.

### *3. Culture of Nations.*

#### I. Biology.

Identity in the mode or form of life of man all over the world shows itself in Biology more than in any other sphere of human activity; only we must think not of our own life—*i.e.* the life of the educated in large towns—but of the popular mode of living amongst shepherds and peasants. Those classes of our population which we are accustomed to call the productive classes and which are at the same time the consumers of their own produce, are as nearly related to primitive peoples as the differences of dwelling and race permit. The nations of antiquity also exhibit in their outward life as well as in their physical and mental work marked characteristics of antiquity, because they were also to a great

extent producers and consumers at the same time. Every animal manifestation of life in man receives its form as a consequence of his living in a group, through which and in which its demands are satisfied. The provisions of food, sexual life, security of existence, clothing and housing, are from the outset not private matters of individual interest, but communal arrangements with social forms.

Ethnography has unfortunately not attached sufficient importance to this knowledge, as it frequently regards tribes, hordes and peoples as a simple arithmetical sum of individuals who eat, sleep, beget children, and die, each one for himself and altogether; whilst, in fact, every individual lives and provides for his life, according to the manner arranged and prescribed by the entire community, all for one, and one for all. Hunting and fishing in common are social institutions for the provision of food; the forms of married life are not a matter of private arrangement, but the result of life in groups. We thus see that the most strictly personal function has a social form, whilst the general principle has yet to be applied to the results yielded by Ethnology.

*Sustenance.*—In the primeval stage of material existence man derived his sustenance from Nature's storehouse which afforded him the products of vegetable and animal life in great variety, in forest and pasture, in river and sea. In the foremost rank we have the trees, and amongst them the palm, the nourishing mother of mankind. The sago and the cocoanut-palms furnish the Malays, the Papuans and the Polynesians throughout the year with an inexhaustible, if uniform, stock of food which is occasionally supplemented by the proceeds of fishing. The primeval forests of Brazil have been termed wild orchards, their innumerable fruit-bearing trees supplying both food and drink. The bread-fruit tree, with its nourishing fruit as large as melons, affords the Polynesians and the inhabitants of the Moluccas sustenance without exertion, and the dum-palm and the date-tree serve whole tribes of Africa as food. These are only a few conspicuous examples of a mass of fruit-trees in all latitudes discovered and taken possession of

by man when hunger prompted him. In the same way that the discovery and appreciation of the fruit-trees induced settled groups of people to devote themselves to arboriculture, so did the regular system of agriculture, followed by agricultural nations, originate in pre-historic times in the collection of seeds of wild plants, berries and edible roots, which form the poor and scanty table prepared for man by nature in the brambles and undergrowth of woods, in meadows and in pastures.

Food thus provided by nature secured to the Austral-Negro, the Wedda, the Bushman and the Botokud the certainty of existence which could not otherwise be assured by hunting alone. The gradual increase of requirements eventually lead to agriculture, which in primitive times was in the hands of the seed and berry collecting women. Superior to the primitive vegetable store improvised by Dame Nature stands animal food, for which man is equipped with suitable masticatory and digestive organs. As far as we know, man has always been a pantophagist, and has developed this propensity even as far as cannibalism. In the low, irregular type of the hunter's life everything of an animal nature is seized upon, so long as it is edible. On the seashore many edible ocean-dwellers are thrown up and offer themselves to the fishing populations without exertion to the consumer.

Hunting and fishing systematically carried out are the means by which man's table is kept supplied with the necessaries of life; whilst cattle-breeding furnishes shepherd tribes with permanent sustenance in the form of meat, milk and blood, the reliability of which, however, is always questionable owing to unfavourable climatic conditions, failure of vegetation, pests, or attacks by marauders.

It is not inopportune at this juncture to discuss the horrible customs of many tribes, the description of which fills the pages especially of earlier works on Ethnography. We refer to cannibalism practised by numerous tribes, strange to say, not on the lowest or rudest rung of the social ladder.

We distinguish between Endo-cannibalism, *i.e.* cannibalism

among peaceful members of the same tribe, and anthropophagy, in which the members of one tribe consume the human flesh of members of another hostile tribe. The most varied explanations are given of the rise, practice and retention of this revolting custom. Hunger, especially the longing for meat, in the absence of that of larger animals, daintiness, gratification of hostile instincts, vindictiveness, are some of the leading causes. It is extremely probable that anthropophagy is a custom which was known to all nations at the lowest period of their existence.

Among some semi-civilized tribes, such as the Old Mexicans and the Bataks, it is the cruel, pedantic hardening of an ancient habit, a religious or legal ceremony, or the dull, senseless consumption of dead bodies amongst privileged groups, such as the Hamets of the American North-West. Human sacrifices exhibiting cannibal traces in the consumption of the eyes or hearts of the victims by the chiefs or priests, are intimately connected with the original custom. A peculiar restriction or prohibition as to certain articles of food is to be noted among all nations, from those of a primitive type to the most cultured nations of the present day. The wandering hordes of Austral-Negroes, as well as the Brazilian hunting tribes, abstain at certain times or permanently from certain vegetable and animal food for reasons which a later religious view attributed to their impure nature. Special reasons of religion or mysticism appear to predominate here. The animal from which a tribe alleges to have derived its origin is spared. In certain species powerful fetishes are recognized. Medicinal properties are discerned in certain vegetable articles of food, which are therefore excluded from the "bill of fare." A later type of man discovers in such prohibited food the attributes of mythical powers or personification, or, in a still later modification of the religious conscience, he fears contamination by its consumption. This is a very distinct confirmation of the remark frequently made by Ethnologists that the most curious elements of culture in primitive stages do not quite lose

themselves in the existence of civilized nations, but are perpetuated in some disguised or weakened form little understood or perhaps entirely unintelligible. Next to food, drink is a natural necessity for man. The provision of drinkable water has ever been the anxious and uninterrupted care of untutored races. Jointly with the consideration of the night's encampment, it helps to decide the line of route of the uncertain migrations of the wandering hunters and nomad shepherds. It is a continual threat to the inhabitants of the numerous coral islands of Oceania, and early led to arrangements of a far-reaching character.

It is the same consideration in the waterless steppes and wildernesses of the Asiatic interior and of East and South Africa which determine the social and political composition of the life of nations. Not without cause do the stupendous canals and irrigation-works of ancient nations, especially the Romans, fill us with wonder and pride at the thought of such a degree of culture.

In addition to water, with its refreshing and vivifying properties, man has at all times and places created artificial substitutes, with intoxicating powers, which give him the feeling of a higher existence and cause him to forget the anxious cares of life. These intoxicants are made from various vegetable and animal substances by the process of fermentation. We need only mention the kawa of the South Seas, obtained from the root of a pepper-bush, the pombe beer of the negro, the maple (elder) wine of North America, and the tea and coffee of Asia. Differing in method only, but not in object or effect, are narcotics, such as tobacco-smoking and snuff-taking, originally a religious custom of the Indians, the smoking of dakka and hemp, the consumption of betel by the Malays and in the Indian sphere of culture, and the chewing of koka by the Peruvians and other South American tribes. Short reference should also be made to the use of salt and sugar, condiments necessary to food from a physiological point of view. Nations consuming a preponderating proportion of vegetable nourishment

require it largely to preserve their power of muscle. Man instinctively felt this physiological law in his organism, and satisfied it by the frequent consumption of honey, which has so large a percentage of sugar, and by the licking of salt. These primitive condiments, sought after far and wide, have promoted peaceful and hostile intercourse between the nations, and given an impetus to trade and commerce amongst them.

*Sleep and Shelter.*—Man passes

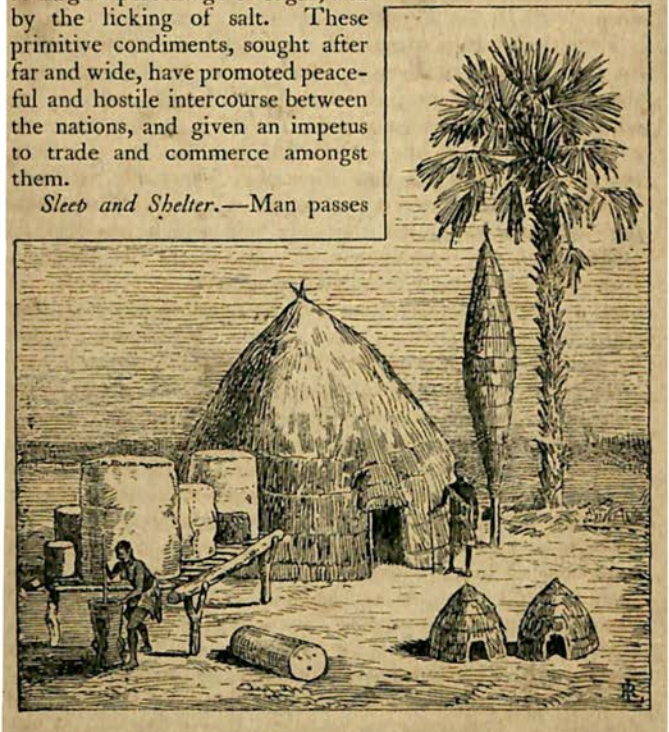


Fig. 1.

the night in sleep like every animal; but as the senses lie dormant during sleep, animals are bereft of their natural guardians and watchers, and seek to hide or otherwise pro-

tect themselves. Birds retire within their nest, wild beasts creep into the bush, and monkeys improvise a sort of couch in the thickest foliage. In human beings, also, the strongest inducement to secure some sort of abode was the habit of sleep.

Primitive man prepared his superficial shelter principally for the purposes of sleep. Throughout the day the negro abandons his mud hut, the Indian his leather tent. The whole family life and social existence of even very advanced tribes is enacted chiefly in front of and between the tents, but at night they all find their way punctually to bed! This connection between the abodes of man with his sleeping arrangements is not the only one which has had an influence on the development and division of his dwelling. Protection against an unfavourable climate, rain, cold, and heat, as well as consideration for the hearth-fire, are equally active factors. Primitive man's need of sleep was great and compelling, but cultured man was already able to dominate and restrict it according to the requirements of his work or pleasure. The Austral-Negroes, the Papuans, and Andamans are even now conspicuous "long sleepers," just like Tacitus relates of our own primitive forefathers.

It is interesting to examine the position assumed during sleep by various tribes, as there would appear amongst the lower types to be some relation between it and the general conditions of life. Primitive man slept in a cowering position, the body being, to use the familiar expression, rolled up like a ball, in order to expose the smallest possible portion to exterior attack, and this is the manner in which the Bushman sleeps. The Cousins Sarasin give a clear and striking description of the manner in which a family of aboriginal Weddas pass the night. The senior among them, they relate, lies in the centre with his bow and axe, around and near him are the children and younger members of the family huddled up closely in order to retain warmth, whilst the rest lie down at a little distance. The Austral-Negroes also cower about in couples or triplets close together, arms and legs entwined,

for the sake of warmth. The negro acts similarly. In order not to feel the gradual loss of warmth during the night, it has always been the very natural custom of tribes which had not yet reached the standard of permanent dwellings to creep into the still warm ashes of the hearth-

Fig. 2.

fire. This is really the prototype of the bench at or over the stove, which, in later ages, Art has arranged a little more comfortably in German and Slav peasant dwelling-houses.

The distribution of the sleepers in the bedroom, or in the spaces available or employed for the purpose, depends

upon easily intelligible considerations of morality, which have had a great influence on the partition of the dwelling. Even amongst so low a type of people as the Bubis of Fernando Poò, Oscar Baumann remarked the most distinct proofs of considerate feeling in the erection of special sleeping huts for all girls and boys, and in which there was always only one child in each room. The same consideration is practised in the club houses of certain Indian groups; each of these large houses is inhabited by one single tribe. There are four storeys or divisions, intended respectively for the widows and unmarried women, the widowers and bachelors, the married couples (in cells), and lastly the children. In other instances, the women have a separate house altogether, as among the Mortlock Islanders and Bechuanas of South Africa. The wide-spread custom of bachelor houses amongst the Malays, Polynesians and Papuans probably also originated from the same feeling of consideration.

In addition to the necessity of being protected during sleep, the desire to be sheltered against unfavourable weather must also have been one of the inducements which led to the introduction of permanent shelters. Although primitive history traces our race back to caves, we must not believe that there ever existed an Age of Troglodytes, in which man was housed in grottoes and caves, and we must equally relegate to the region of fable the legend that hollow trees formed man's primeval shelter. A Wedda once said respecting hollow trees, "That is only the abode of snakes!"

Primitive and migratory tribes of hunters improvise their nocturnal quarters wherever they happen to be when darkness overtakes them, like the Austral-Negroes, the Bushmen, and the Botokuds. A weather-board, consisting of branches and underwood laced together and placed in a slanting position in the direction of the wind, protects wandering man and his fire. Among permanently settled tribes this mode of protection gives place, in wild, rainless areas, to a more permanent construction, scarcely better, however, than the above improvised one. Branches and trunks of trees are quickly

broken off and stuck in the ground in a circle. The tops are then bound together and covered with skins or more branches. This is the superficial dwelling typical of the Hottentots, the Gallas or Somali, or the nomad hunting tribes and cattle-breeders of Siberia in summer. This style of tent, which suits the North American hunters, the Siberian tribes in summer, and the Ural-Altaic peoples of interior

Fig. 3.

Asia, and which even amongst the Semites is met with in their form of airy tabernacle, is the characteristic feature of all groups of people leading a nomadic life. These scanty tent-dwellings were succeeded by the bee-hive, or conical dwellings, in various degrees of completion amongst agricultural negroes. The building material depends upon that which nature provides in this locality. Amongst the Malays and Polynesians and other tribes of the South Seas we meet with

Fig. 4.

wood and bamboo houses, with square foundations, sometimes of quite marvellous dimensions and arrangements, perhaps, the most complete example of timber construction to be met with amongst aboriginal groups with the possible exception of the wooden palaces of Central Africa and the Congo. The Esquimaux who have no wood live in huts of stone or snow.

The huts of pounded or stamped clay, with straw roofs, in Central Africa, form the prototype of clay-brick dwellings as they are to be found in the highlands and lowlands of New Mexico and Central America. Stone-built dwellings, as they appear amongst aboriginal tribes in an unfinished style, for instance, amongst the Central Americans, the Polynesians (inhabitants of the Oster and Caroline Islands), or the Incas, only enter a hopeful stage of development among the historical nations of Asia and Europe, and assume a genuine architectural character in Egypt and Mesopotamia, whence issued the true art of stone-setting shedding its lustre over the Old World.

The idea of a "shelter" which led to the necessity of forming a dwelling-place, frequently received some special consideration in carrying out the plan of construction. Examples are to be found in the pile-dwellings, on lake and on land, amongst the Malays and Papuans, in China and in Hindostan.

The European pile-dwellings of primitive ages are of frequent occurrence in extra-European Ethnology all over the world. But instances of dwellings in trees for better protection against man, animals, and the elements, such as we meet with amongst the Bataks of Sumatra, some South Indians and Melanesians, are rare. The large society or club houses, several storeys high, to be found among the Nutka Indians of the North American North-West, the Dayaks of Borneo, and in South America, serve as habitations for entire groups of people. They are the result of the need of shelter which in all parts and at all times impelled men to collect together in fortified settlements. Amongst historic peoples this de-

velopment terminated with the "Town," which afforded greater protection by virtue of the number and collective strength of its inhabitants.

*Ornament and Clothing.*—The fact of our placing ornament before clothing in the above heading already expresses the ethnological theory that man first thought of the ornamentation of his body and then of covering his nakedness. Nor

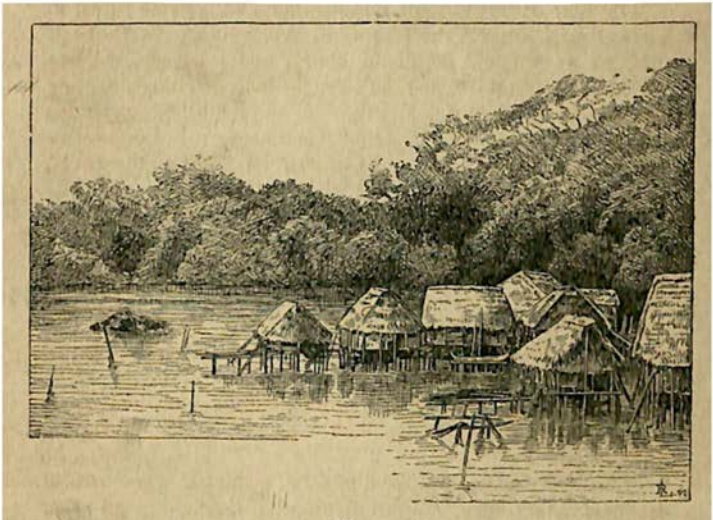


Fig. 5.

can ornament or clothing among ordinarily naked or almost naked groups be separated from one another. Aboriginal groups do not seriously affect clothing until compelled to do so by the inclemency of the weather. The Esquimaux walk out clad in the thickest furs, but live in their steaming, smoky snow-huts in a state of complete nudity. The examination of the question of the evolution of clothing has unfortunately and unnecessarily been connected with the

question of the evolution of the feeling of shame. Among pre-historic tribes the covering of the loins was not the first and only condition which led to the introduction of clothing.

Fig. 6.

Among human beings who live in a nude state, the need of protection against the scorching sun and the pouring rain is a fruitful source of improvised, if incomplete and unaccustomed, clothing. Man's body is most susceptible to rain. Even the hardened Australian aborigines cannot well bear it. As a protection against it the women here and there throw a covering of bast over the shoulders. The inhabitants of New Britain have also invented a similar primitive style of raiment by allowing leafy branches to hang down over their neck and back when engaged on field-work or on the march over sunny plains or on canoe journeys.

The weaker sex require protective measures of this nature more frequently than men, and there are so-called women's

rain-mantles to be met with on the Caroline Islands, in New Guinea, and in the Philippines.

In illness, man in primitive stages also avails himself of warm clothing to which he is otherwise unaccustomed. A frequent and widely-used detachable article of clothing amongst nude people came into vogue from a desire to protect themselves in the sitting position against cold, dampness, and roughness. Amongst Hottentots, and in South and East Africa, the sitting-leather is a typical article. More frequently, and in more varied ways than required by the robust character of the male body, we meet with the necessity in females to seek temporary substitutes for the most needful clothing in consequence of the different functions imposed upon them. The covering of the loins by means of belts and girdles is, therefore, certainly not the origin, but the most frequent form of primitive clothing very nearly approaching the idea of ornamentation. It may be generally termed the style or fashion of tropical tribes. In the sub-tropical style it is accompanied by the covering of the upper part of the body, leading gradually, in the raiment of northern races and civilized nations, to a continually increasing concealment of the whole body. In these instances, clothing is not only the result of a desire to satisfy a bodily want, but also a sign of social position, and indicates the various classes of society.

The material which man uses for covering himself is in all cases beyond the elementary, and never denies its intimate connection with the economic conditions of nations. Man derives his clothing, as he does his food, from the vegetable as well as the animal kingdom. Amongst the people of the South Seas the material used is tapa, the beaten bast of the paper-mulberry-tree; similar material is employed by Indian tribes and in Central Africa, where it is supplied by a certain species of fig-tree. Hunters and shepherds slay animals and use the skins and furs, which are previously prepared in a more or less perfunctory manner by beating, smearing, or tanning.

In many cases bast material is woven, as is done by the

Micronesians and New Zealanders of the South Seas. It is then only a step from the art of mat-weaving to that of weaving the most varied materials, and we meet with it in its most simple form in the Caroline Islands, and in a more developed stage amongst the Malays and in East Africa, and among the half-civilized tribes of America.

Next to clothing, man, of the lowest as well as of the highest type, has always endeavoured to distinguish his personal appearance by the addition of some ornament. Without any feeling of consideration even for his own body, he often suffers excruciating pain and inconvenience in order to secure some mark of distinction in his person. Satisfied and delighted with cosmetics, he undergoes the greatest hardships, and freely sacrifices time and trouble, for matters which are not an absolute requirement.

The consideration which has hitherto been devoted by History of Art to the question of physical adornment is based chiefly on the feeling which the adorned individual has for that which is beautiful, and on the gratification he feels by his heightened personal appearance. Ethnology, however, regards the question from quite a different point of view, and maintains the theory that no feeling of the beautiful is intended, but only an effect, an influence on others. Ethnology has, moreover, clearly established the fact that the decorative object of many wide-spread forms of ornament is of later development, the original intention having been a practical or medicinal one. Things human are, however, rarely so clear and distinct in point of origin, meaning, and development as our intelligible systemization would like us to assume. The ornament of primitive man was possibly an article of use, medicine, work of art, or personal decoration of sexual or social importance, an object of value for barter and exchange, a pictorial representation or talisman of some sort, all in one and at the same time. Before man put on ornaments or hung them over his neck, he first decorated his own body by painting his skin, drawing the marks of scars on it and tattooing it.

Skin-painting in war and on festive occasions, with all sorts of colours, principally red, the colour of blood, was only intended as an ornament, whilst the drawing of scars and tattooing among dark-skinned tribes—which obtained its highest degree of development amongst the Polynesians—was a tribal mark and religious exercise in addition to being a personal adornment. The dressing of the hair is also a matter of varied care and attention.

Papuans and numerous other negro groups with curly hair, especially among the South Africans, have the most curious manners of dressing the hair. No portion of the body susceptible of decoration remains without ornament. The nose is pierced through septum and nostrils, as well as the cheeks, corners of the mouth, and lips. The ears, which are well adapted to carry ornaments, are naturally decorated to the greatest possible extent; whilst the jaws are artistically arranged by filing the teeth or knocking some out. All parts of the body which by reason of conspicuous muscularity are particularly suitable for the purpose are always, more or less, the objects of tattooing. Previous to the introduction of metal ornaments, which gradually displaced almost all others, we find decorated implements intimately connected with the domestic conditions of nations. Indeed, the ornaments of the sexes clearly indicate the manner of division of labour. The men who, in pre-historic ages as well as among the savages of historic times, were in the habit of decorating their persons much more extensively than the women, manufactured their ornaments out of the products of the chase, using feathers, teeth, fur, &c., for the purpose; whilst women improvised theirs from the means at their disposal in the vegetable kingdom, and otherwise from products of the sphere of their domestic activity.

*Weapons and Protection of Life.*—The earliest form of defensive weapon in the hand of man was the quickly-raised stone or broken branch, a means of defence which even monkeys use when necessary. The further development of weapons of all sorts which, in the beginning at least, closely

followed the formation of implements, depended on the geographical surroundings. In pre-metal ages, stone and wood supplied the material for weapons, the shapes and objects of which were altogether very uniform. The stick in the hand of man served for thrusting, beating, or throwing, becoming

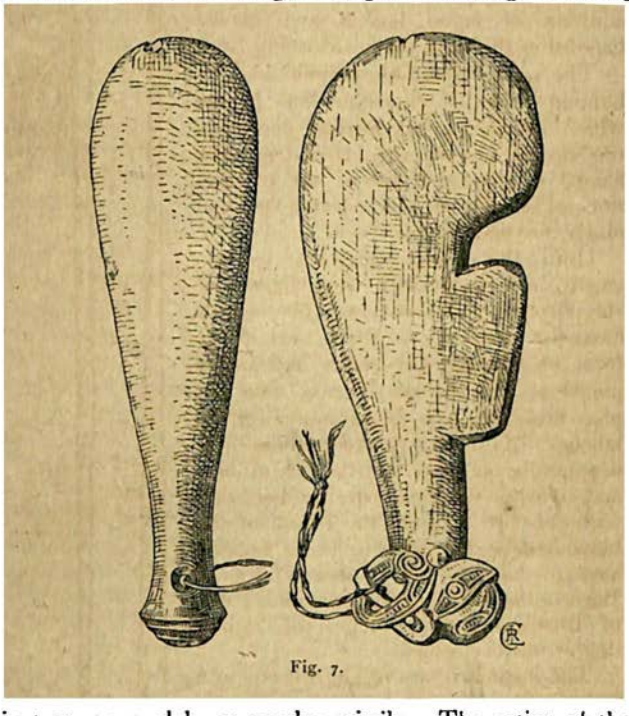


Fig. 7.

in turn spear, club, or wooden missile. The action of the arm in throwing the spear is considerably strengthened by the use of special throwing-sticks, which in Australia, among the Esquimaux, and in Brazil were independently invented. A similar purpose is served by the slip-knots of New Cale-

donia and lassoes of the New Hebrides. Among the Melanesians and Polynesians, in South and East Africa, in North and South America, they enhance the value and effect of the club by the addition of stone bullets and carved handles in the form of the Morning Star.

The most important weapon used by hunting tribes is the bow and arrow, which becomes a very terrible one when the savage poisons the arrow-heads by animal or vegetable means, the production of which is not effected without much care and trouble.

Until the Metal Age the wooden sword, picked out with sharks' teeth or sharp splinters of bone, was not in very extensive use. Stone when used in the form of missiles, axe-blades and spear-points as weapons of defence, does not play the same part as in implements of labour. In primeval thickets, where there is naturally no space for the use of bow and arrow or darting-spear, the silent shot with poisoned tip from the mouth of the blowing-tube does terrible havoc, notably among the primitive forest tribes of Borneo, the Dayaks, and numerous tribes of Brazil, where it reaches the highest degree of development.

The instinctive use of the weapon as a means of attack also leads to the invention of a means of defence or protection, and thus also to the introduction of the wooden, leather, or wicker shield as a protection against bow and arrow and to parry spear-thrusts.

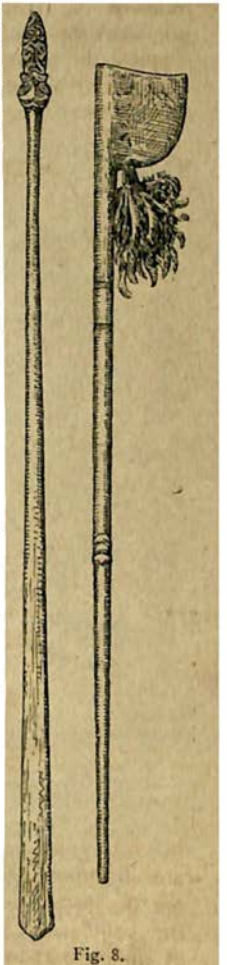


Fig. 8.

The enveloping of the head and upper part of the body is met with in places where terrible weapons threaten destruction of the body, as on the Gilbert Islands and in New Guinea, where they use swords and lances set with sharks' teeth.

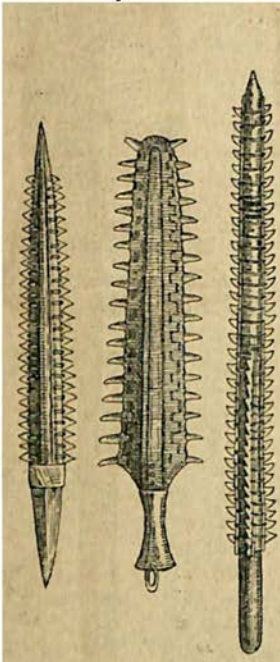


Fig. 9.

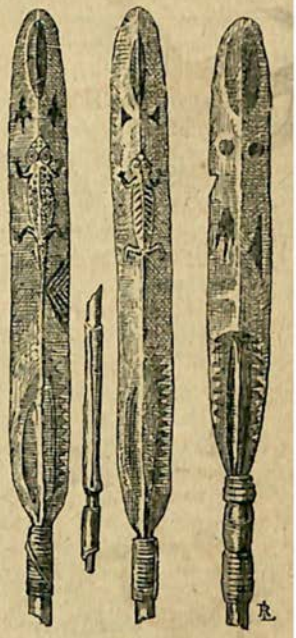


Fig. 10.

Next to the security of the individual against the attacks of human beings is the safeguarding of the encampment or settlement against nocturnal prowlers, the most effective protection being the maintenance of a fire during darkness. Palisades and fences, thorn-hedges, pointed bamboo poles, rammed into the ground and frequently tipped with poison,

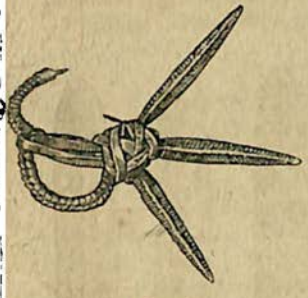


Fig. 11.

Fig. 12.

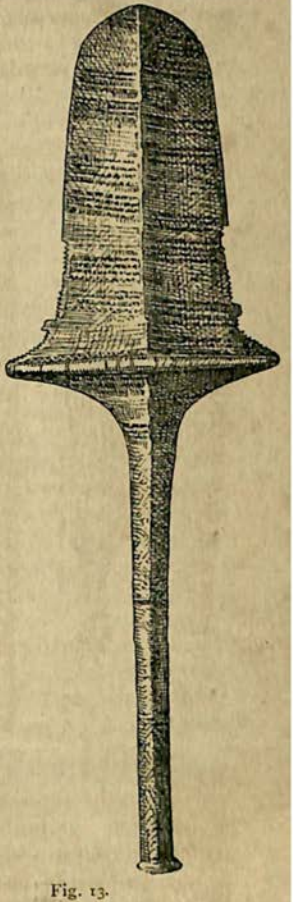


Fig. 13.

moats and ramparts, were the scanty means—before the existence of properly fortified places—of warding off hostile advances.

## II. Technology.

To give a technological history of culture would mean to enumerate all those innumerable ways and means, assisting and impeding one another, by which all classes of mankind became possessed of their respective degrees of culture. Primitive History performs this stupendous task for prehistoric ages, whilst the history of Culture continues the gigantic work to the present day, on the basis of ethnographical results and historic-archæological testimonies. Who, then, is the worker in every development of culture? Is it the individual, the sum-total of his genius, his inventive faculties, his two hands, his patience and exerted strength? In other words, is culture the creation of the work of the individual? Certainly not. However much in the development of culture we may concede to individual factors, there nevertheless remain numerous and far-reaching effects, which emanate from the mass; and the mass, be it well understood, is not the sum, but the product of individuals. Social labour differs from that of the individual, and is to be met with wherever there is an instinctive, systematic working together of individuals (who, as a group, always belong together, in some sense or other) for one and the same object, and in this sense we find it already amongst animals. When beasts unite in surrounding and killing others, and thereupon devour the prey in company, like jackals and wolves do, it shows the animal instinct underlying their action in hunting down the prey in common, a human example of which is to be found amongst the Bushmen. We may take it as certain that the act of manipulation by the hands carried out for almost any purpose by primitive man, was done by several sets of hands (together) in company, consequently for the common benefit. We need only refer to the primitive

method of preparing fire. In the same way that even at the present day certain tribes still obtain "living" fire from wood, the troublesome labour being generally shared by two or three individuals, so, in primitive ages, it must have been the anxious work of several persons together to obtain the desired fire as quickly as possible. It certainly took more than one pair of hands to tear off the skin of the animal which they had hunted and brought down together. The mere observation, and the inference therefrom, that primitive man in his horde-life was seldom alone, that he was always and everywhere surrounded by his boon companions, who were, to use the homely expression, continually on his hands, stamps his occupation, the direction of his ideas and enterprises, with a social character. Individual labour, research, and technical work can secure no soil suitable for their development unless the individual lives, meditating and creating for himself alone, retired in his own cell. Many branches of trade in all spheres of life possess, therefore, a social character; they are the result of labour in common, not of individual labour. If we bear in mind that the theory of division of labour, by which it is possible to obtain even the most delicate result of individual work, has its real origin in social life only, that is to say, in the common life in the group or tribe, we shall be able to better understand the social conditions of all human labour.

Of all acts of labour performed by man, the most ancient and comprehensive is that by which he provides himself with food. It is more especially the food-providing industries, such as hunting, fishing, agriculture, arboriculture, and cattle-breeding, which are conspicuous examples of joint labour, clearly proved so by the fact that their yield and production remained common property until the development of a higher state of culture. The existence of the principle of communism which prevailed throughout all food industries has been well noted by all students of archæology. It is justified by the theory of joint labour and joint possession. Hunting as carried on by hunting tribes is pre-eminently a matter in

which the entire tribe is interested. Whenever they arrange a drive, as among the Bushmen or Indians, they requisition the full strength of the tribe. The same is the case when animals are driven into ditches or nets by means of lines of

Fig. 14.

fire, burning forests, or prairie fires. Our modern hunting parties are the last reflex of these conditions. Fishing is also an occupation of joint labour. In the South Seas, where they organize immense fishing and trawling expeditions, it

becomes a matter of careful previous preparation with preliminary religious ceremonies.

Similarly on hunting expeditions, the "meet" is an occasion when the whole tribe assembles, and each member conducts himself according to tradition and custom. To the uncertain industries of hunting and fishing, which do not always guarantee a sufficiency of food in every locality, must be added another manner of providing it, which in earliest times emanated from an increased desire to prepare the necessaries of life and hold them in readiness. We refer to agriculture, and Ethnology teaches us its early history. Man reaps sometimes where he has not sown. Wherever Nature provided large stores of corn in the steppes, thither nomadic tribes flocked in great numbers from all parts, and remained from the time the corn was ripe to the end of the harvest. Women, who used to collect seeds and berries, soon abandoned the habit, and advanced a stage to independent work in the field, reaping after sowing. Permanency of abode was not the immediate consequence of early agriculture. It amounted in the first instance, and for the most part, only to temporary cultivation, and to harvesting by right of might on the part of half-nomad tribes, the men passing on with their flocks as soon as the harvest was over, and returning to their occupation of hunting or cattle-breeding if they had already progressed so far. It is only in those countries where hunting and animal produce are generally poor, or altogether absent, that the cultivation of the field is compulsorily brought about at an earlier stage, accompanied by a permanent, settled life, as amongst the Papuans and other Negro tribes of the interior of Africa.

In such cases, the men take their share of the common work of the field, which is done chiefly with the spade or hoe, and only in the Mediterranean area with the plough. Cattle-breeding amongst shepherd tribes, or amongst those whose mode of living was dependent on the keeping of tame domestic animals, passed through numerous similar stages of development, anticipated perhaps by the taming (for sport or

play) of many an animal which is not domestic in our sense. Indians, for instance, like to have tame birds and monkeys in their huts, and the dog, the absolute usefulness of which is comparatively small, has been the most universal domestic animal from primitive ages down to the present day. Cattle-breeding proper has always been the occupation of men, and enters most intimately into all private and public matters. Ratzel rightly says, "Field-fruits never and nowhere attained the same position in Africa as cattle did, as a foundation of life, a source of pleasure, a measure of property, a means of acquiring any desired object, in the first instance, wives, and finally as current money (*pecunia*)." Indeed, the entire dependence on animal property is sometimes of fatal consequence to nomad tribes, apart from the fact that it condemns them to a life of continual unrest. The loss of flocks often means the extinction of whole tribes, recent examples of which we have in the Massai and Wagogos of East Africa. The preparation of food has passed through no less slow a process of development than its provision, proofs of which are supplied by the Science of Ethnology. There is perhaps no human group in existence which consumes entirely uncooked or unprepared food. The term "Raw Meat Eaters" certainly does occur in Ethnology, but it is only used as a term of opprobrium by those slightly higher cultured neighbours who consumed either no meat at all, or only cooked meat. The preparation of food also shows a difference between male and female occupations. It is the men who roast, whilst the women boil. The former in the course of their methods make many little discoveries, for instance, that by quick and hard roasting the salts in the meat-juice become of greater use, whilst the experience of the women whose art it is to make vegetable food nutritious and tasty also yields instructive results. Women invented the potter's art, which amongst primitive tribes was exclusively in their hands. The art of discriminating and eliminating poisonous or injurious matter in food-substances during preparation also had to be learnt, as well as the preservation and storage of food in

view of times of scarcity. Cattle-breeders discovered how to obtain a supply of fresh blood for consumption without destroying the animal. Dairy-farming opened up another sphere of industry, and the preparation of meal eventually led to the baking of bread. The more northerly the dwelling, the more complicated and troublesome became the preparation of food. The Polar groups and the hunting tribes of Siberia know how to prepare an almost inexhaustible bill of fare from natural and indigenous products. We have already referred to condiments such as salt and sugar. Man's most powerful assistant in civilized labour is the fiery element which he has learnt to subdue. This result, with its immense, far-reaching consequences, was evolved in the obscurity of the past. It cannot be ascertained with certainty whether the fire possessed by man was derived from the natural fire-hearths in the bowels of the earth, from lightning, or from any other natural cause. It is the universal possession of man. The lowest type of human being obtains it even at the present day by boring, or rubbing together two pieces of wood of different degrees of hardness. In this operation the wood pulp which is generated catches fire through the heat produced in rubbing, and on a piece of tinder being applied the living flame springs quickly out.

The Polynesians, Malays, and Negroes of East Africa produce fire by rubbing a polished piece of hard wood in a groove. Boring is considerably facilitated by the addition of an arrangement like a turner's bow. The Esquimaux and certain Siberian tribes use it. The production of fire by concussion is a more recent method, and yet not absent even among lower-typed tribes, as the inhabitants of Tierra del Fuego. Metal-using tribes employ steel. The most extensive and continuous benefit of fire is its assistance to man in preparing food. It facilitates boiling in vessels of wood, wicker (bamboo or cane), stone, and clay, as well as with hot stones, a method which was, and still is, much in vogue. The most ancient example of ceramics has its prototype in wicker-work baskets smeared with clay.

Fire afforded warmth and light in the hut, and the hearth was its home. It helped to harden weapons and blast stones for the manufacture of implements; it drove off the wild beasts at night-time and the spirits of darkness. The difficulty of creating it anew on their wanderings or in damp weather led to its uninterrupted maintenance. Australian women on their journeys frequently carry a glowing firebrand in their hand. Fire was also lent, and in later ages, among cultured nations, housewives would go round and borrow fire, according to the arrangements of the town regulating the fire requirements. Even at the present day a box of matches is a kingly present to untutored folks. Industrial activity among nations depends, on the one hand, on their requirements, and is, on the other, intimately connected with the natural endowments of their land, and the consequent form of their domestic policy. For instance, the nature of the hunter's spoil necessitates his wearing different clothing and ornamentation and appeals to different talents than the same needs amongst agriculturists and fishermen, who have to deal with other products of nature. The same is the case with the construction of houses, the material of which depends to a great extent on the natural surroundings of nations. The arts of plaiting and weaving, feltering and preparing leather, manufacturing materials of bast and bark, dyeing, netting, and sewing, as practised in the most primitive manner, still remain the common occupation and their results the common property of the tribe, and the only existing difference is the distribution of labour between male and female. In the construction of huts, which is in many cases the business of women, the most difficult part of the work is by no means in the hands of the men. The timbering, which necessitates the use of heavy implements, appears to be chiefly done by men. The manufacture of ornaments, which requires both time and trouble, is frequently the occupation of the older members of the tribe who become unfitted to take any further part in the great struggle of life. The more delicate execution of work, or the more careful preparation of all articles of

daily use, frequently denotes that the property belongs to the chief, or to the leading personages, their wives and children, like amongst the Maoris of New Zealand. The possession of property of a superior manufacture is not always due to the great power of some over the industry of others, but in many instances a result of their own increased activity and energy.

*Implements and Industry.*—Primitive history distinguishes various degrees of development in the human race according to the prevailing supply of material for the manufacture of implements and weapons, and describes an Early and a Later Stone Age, a Bronze Period, and an Iron Period. To this classification Ethnology opposes a more varied picture. It enumerates nations and tribes which are still in the Age of Unperforated and Unsharpened Stone implements; whilst others, in the possession of neatly polished stone vessels, must be attributed to a later Stone Age. But the facts themselves speak for a very different terminology. Wood, wicker, shells, and bone play a far more significant part by the side of stone; indeed, Ethnology might justly speak even of a Shell Age. The characteristic feature of these prehistoric developments of culture is the totally different domestic economy of the times and the methods of work, which entailed much time and trouble and was therefore abandoned in cultured ages. The reason is to be sought in the character of the implement which, although relatively perfect, yielded but poor results. Insistence, patience, and unlimited time made up for what was lost by the condition of the implement. But the use of metal was by no means foreign to numerous half-civilized tribes. In North America copper was used, but the art of smelting was unknown; in South America they employed copper, bronze, and the precious metals. With the slight exception of the districts inhabited by its lower-typed tribes, Africa was a land of iron throughout, in which smelting and hammering were highly developed. The Malay area is also for the most part possessed of metals, the art of using them having probably been brought there by the transmitters of Indian culture.

## III. Society.

Wherever human beings exist, we find them living under certain stated conditions, together with others of their own species, in larger or smaller number, and natural or conventional groups. Man is pre-eminently of a social or gregarious disposition. In addition to the simple relations determined by nature between parents and children, brothers and sisters, other ties and connections of the most varied degrees, coming after the two parent lines, are created by blood-relationship, as well as by individuals living together in hordes. Connections and conditions based upon relationship produce the tribe; all others founded on example and compulsion, advancing through endless developments, culminate in the State. The former is founded on relationship, the latter on political might and right. In the course of this double life, social man produces a series of creations of a social character, which we term social functions, such as morality, justice, ownership, and property, based upon relationship and protected by tribal rights, but gradually taken over by the State as soon as the latter is evolved and developed.

The grouping of individuals into tribes is the sign of primitive organizations; the formation of a State and its constitutions are the characteristics of more advanced and subsequently historical nations.

Intimate and far-reaching relationship between such formations and the domestic economy of a nation become daily more apparent. The undisturbed, quiet life of the agriculturist is the proper soil for the development of the tribe in all directions. The political power of wandering owners of herds and flocks, and nomadism generally, favour the formation of State organizations, founded on subdued tribes. Bold and powerful enterprises on the part of thoroughly organized shepherd-tribes have always led to the foundation of States of greater or lesser permanency, such as Mexico and Peru on

American soil, and other States in South and East Africa, India, and anterior Asia.

*Family and Tribe.*—The basis of all tribe-formation is the family. Its form amongst the various peoples is, as is well known, not always the same. The natural family, such as we know and understand it, on the basis of marriage, consisting of parents and children, is a comparatively late form, which has detached itself amongst cultured nations from other larger and bulkier family groups.

According to a widely-held view, the foundation of the human family was hetairism, the promiscuous sexual intercourse within the horde. This opinion is based upon certain ethnological and ethnographical statements, and on the existence of the maternal line of descent which was or is still valid wherever the paternal line has not yet been recognized.

Wherever the descent from the mother is the accepted origin and is recognized in name, position, freedom, slavery, inheritance, and determination of kinship, the inference is that there the paternal origin is undiscoverable ; in other words, promiscuity of intercourse prevails. But the present predominance of the rule of paternal descent is also a proof that this inference may be wrong. Are we to infer from it that the mother is unknown ? Animals of a higher type pair for the time being only, and should man, with his jealous disposition, not have allowed himself the right of selection ? Consequently, conjugal pairing within the horde, without any guarantee of permanency, must be regarded, according to the best scientific reasons, as the general rule in the early stages of family life.

There are two great systems according to which individuals class themselves among larger groups which, for the time being, had exclusively usurped the dignity and name of the family. Historically they generally follow, without however, mechanically relieving one another in the life of nations, regularly and punctually. These two systems are known as the grouping of families, according to mother-right

and father-right. As the Stone Age preceded the use of metals, so descent according to motherhood, or blood-relationship originating in the fact that it is the mother who gives birth to the child, is a sign of great antiquity, which was subsequently to yield to the rule of the maternal line of descent.

The fate of the natural family during the prevalence of the maternal line is peculiar enough.

The mother belongs to her tribe and lives amongst them, regarding not her father, but her brothers and the brothers of her mother as her nearest kith and kin. Her child does not belong to her and even less to her husband, but to her family; outside the family the husband remains unknown. Amongst Africans, Indians, and Malays these peculiar conditions are distinctly reproduced in their style of life; and we know of tribes in which the husband enters the house of his wife as a sort of slave, performing menial work, and never regarded by his children as their father. In some cases the husband does not live with his wife at all, but only pays her occasional visits.

But considerable difficulty is thrown in the way of a clear understanding of such conditions and family laws by attributing to them Strabo's term of Gynecocracy, or Government by females, as if at any primitive age women had ruled in the house and dominated the men. Human society, although originally grouped according to the mother, the blood-giver, was always directed and safeguarded by men.

As metal displaced stone, so did organization, according to the new principle of paternal government, replace the ancient grouping according to the mother's line of descent. This change was neither sudden nor revolutionary, but gradual, and was accepted at an even earlier date by more powerful, more energetic nations. Its introduction, following the example of the maternal line, also began with single individuals; it found favour with many, and gradually prevailed amongst all classes. It commenced by obtaining possession of the wife by violent seizure or purchase. The family then became the

property of, or that which belonged to, the master, or which was under his dominion; in other words, the family belonging to the father was no longer based upon blood, but upon power, physical paternity and father-right in the house being originally two different ideas. Children were a source of power and riches, therefore it was the natural desire of the father in the house to have as many as possible, whilst it never entered his mind to wish to beget them all.

Both the organization of families according to the maternal line of descent and the patriarchal grouping of families, are to be met with at the present day as well as in historical times in certain types of life and domesticity, under the name of "club-houses," amongst Indian tribes, in the Malay Archipelago, the South Sea Islands, and the primitive peoples of India, in China and Japan, the Highlands of Asia, amongst the Basks and the Kabyls, and there is no nation of the Indo-European group in which it cannot be proved to have been the prototype of all subsequent family organization. Even nomad tribes have this formation in a most pronounced degree; for instance, in the form of the kraal associations of the Kaffirs. In general, these house-communities represent a group of persons related by ties of blood, under a recognized head of the family, who is either elected or succeeds by right of heritage. They maintain a common household, have their property in common, and defray the requirements of the house-tenants out of common stock. Ancestry-worship connects forefathers with descendants, and all members of the household are subject to a far-reaching responsibility for justice in matters of life and death or questions of ownership. House-communities of this type may be composed of an original stock of individuals grouped together, either according to the maternal or the paternal line of descent. In both instances they may embrace several generations, and in numerous forms of artificial relationship and federation they also receive strangers, so that a house-community of this description is more like a small State than a family in our sense of the term.

*Society and State.*—The members of a family, horde, or tribe, in addition to the relationship existing between them, are also connected together as members of a life community ruled by the principle of joint labour, with aims, objects, and work in common. These communities are of little importance amongst the nomad hordes of hunters in Australia or Brazil, or others of equally low type. Nevertheless, in times of war, or on hunting expeditions, they also require a leader; in illness and other trouble, they need a conjurer or a medicine-man. The various ages of the members create a natural grouping of the little band of individuals. The married couples form one class, the unmarried another, and the old men a third, thus producing the prototype of social classification, which in more advanced stages increase in number and develop into distinct arrangements.

The great hunting and fishing nations have their developed system of chiefs and stipulated rights of individual members. The power of the elected or hereditary chiefs is kept within bounds by the advice of the old men or the decision of the whole tribe in solemn council, at which oration and counter-oration follow in well-chosen form. Shepherd-tribes are mostly met with under patriarchal chiefs, for flocks and herds are valuable possessions, which, like actual property, confer influence and power. But wherever there is property there must also be the unequal degrees of possession, and consequently unequal power. Shepherd-tribes, with a constitution thus inclining to despotism, become anxious to wander and rove about, seeking for conquests whereby to increase their possessions. It becomes a question for them of seizing new flocks and herds and fresh pastures, and with such hostile objects in view it is absolutely necessary for them to be under a severely political organization and a despotic chief. However, as soon as they became accustomed to a more settled life and to labour in the fields, a new style of human society made its appearance.

The slave, by his working powers and attachment to the soil, becomes a factor of value and importance; and as a first

consequence, tribes which carry on agriculture no longer slay prisoners of war out of revenge or for the purposes of cannibalism, but retain the men in the interest of the community for the hard work in the field and the women for other purposes. This leads to slave-stealing; the living booty attains a market value, on which the slaves' progeny constitutes a remunerative yield of interest. Africa is the classic land of slavery, and its forms and importance for the life of nations can be best observed and appreciated in that country.

In point of social effect and closely connected with slaves are the lower and less-respected classes met with in almost every higher-developed Asiatic or African tribe or nation. Ethnical differences are not always the causes which create and confirm a subordination of this nature, the highest development of which is to be found, for instance, in the systematic order of caste amongst the Brahmins. Here we also meet with the origin of nobility or aristocracy. It is the result of the contrast between the free and the slave, the high-born and low-born. It exists amongst the Congo negroes and in Central Africa, as well as in Malay and Polynesia, carefully developed and much respected. A fully-developed nobility is also to be found in the North American North-West, the home of slavery; and even the hunting tribes of the Union—for instance, in South America—exhibit different grades of nobility and possess a system of heraldry of their own; whilst in the cultured empires of the New World the dynastic nobility of birth constitutes the greatest support of the throne. Another special class of society is formed by secret associations, which in connection with religious festivals and masquerades are intended to support and uphold social functions. They are to be met with all over the world, but they have entered into the modern State systems of cultured nations as darkening shadows.

Gradually and in various formations the *State* grows out of the *tribe*, just as the latter is evolved from the fundamental stock. Originally its extent was insignificant, only consisting

of certain relative conditions and customs; but in shepherd-life, under patriarchal leadership, it gathered strength and grew, deriving its next increase of power from its connection with the development of *priesthood*. Nearly all primitive States are *theocratic*. Trade and commerce are the mainstay of State powers, whilst the system of small States amongst uncivilized or half-civilized nations favours the principle of imposing tribute upon merchandise and traders. The primitive State gradually took over the *regulation of justice* and maintenance of internal peace, just as it had previously directed all communal matters relating to war. But it should always be borne in mind that the power of the State as such can, in the first instance, only fill out the gaps left by tribal laws and customs proceeding from this narrow sphere by innumerable advances and relapses to the extensive area which is now governed by the State. The States of most nations have not been evolved from the consciousness of national affinity, which is the basis of the modern State, but from the growing domination of the individual.

*Property and Right.*—Ethnology demonstrates to us that, from primitive forms of life upwards, man pursued a peculiar double line of moral conduct. In the particular community to which he belonged and was subject, whether large or small, he was a totally different being to what he was outside in his intercourse with aliens or white men. *Morality*, right, property, and law only existed *within the family and tribe*. The rest of the world, beginning with his very neighbour, with the next village, was outlawed, and freely open to the desires of the savage. The natural consequence was that originally every little commune was continually occupied in hostile demonstrations on all sides; one tribe attacked another, and one village was at war with another. Peace and culture only existed within, in the very midst of these larger or smaller groups. The ties of blood are the first force to tame man's violent instincts.

It is instructive to note the same conditions in the animal world, where social forms also exist. The family life of the

ants displays the same double line of conduct. Their members are cared for, protected, and treated, one might almost say, in the most humane manner; whilst strange ants are pursued with unfailing severity, driven out, maltreated, and put to death. The moral principle involved in such conduct on the part of the ants, with its dual contrast, is equally exhibited in the early stages of the history of the life of European nations. Thus the mutual relations of Greek tribes were founded on the principle of total absence of right and justice. (*Vide* "Ancient History" of this Series.) As far as the Roman was concerned, the boundaries of the State were at the same time the limits of his idea of humanity. Tacitus gives us a very vivid description of the condition of affairs in the days of our ancestors. He says: "Over 60,000 barbarians (foreigners) were killed, not by Roman arms, but before our very eyes, to our great joy." The progress made under these unhappy circumstances consisted chiefly in the continual widening of the area of those communities within which justice and morality prevailed. It is, in the first instance, the family which increases and becomes a clan; then the community, the tribe; and, lastly, the whole nation, over which the principle of morality spreads and hovers, regulating the mutual position of the individual members and subduing their savage impulses; whilst the stranger remains an alien, the common enemy, the recognized, legitimate butt of all, without rights or claim to protection.

The fusion of these smaller and larger communities into Empires and States was accompanied by the practical result that their individual members were won over to mutual, peaceful understanding, and bound together in bonds of lawful brotherhood or federation. In the course of the continued development and increased growth of the rights of nations, our own condition of culture has very cleverly succeeded in evolving what is known as the "armed peace of the Powers," whose present policy of mistrust places them in the same category as untutored savages, glaring at each other, watching cat-

like every movement of the enemy, ever ready to attack it if it cannot be avoided.

The idea of property or possession thus takes its rise in the very lap of the family or clan, and under its protection. We must distinguish between *the property of the individual* and the *possessions of the community*. The former develops through articles used by the individual personally—his weapons, implements, clothing, and ornaments. The latter consist in the results or yield of joint labour and common work. Stocks of provisions, the results of common hunting and fishing expeditions, or produce of the field tilled by the members of the family, are consequently regarded as common property, like the dwelling-house, in the construction of which all took part, and the pasture and meadow-land for the herds and flocks. Hunting and fishing grounds are claimed by certain hordes and clans as their property, and fields are taken possession of by agricultural tribes.

The usurpation of such property by aliens was the original cause of dispute and war, but it also led to the establishment of *law and order*, which gathered strength gradually in the midst of savage nations, punishing crime, maintaining the rules of the tribe, protecting property, which embraced not only the personal effects of the individual, but also his share of the common stock, his wives, children, and slaves, and guarding the life and person of the members of the tribe. Ethnology seeks the origin of punishment in cruel revenge, in the instinctive desire of primitive man for brutal retaliation. As a matter of fact, the germ of all primitive law-giving lies in the savage thirst for vengeance in the hearts of Nature's primitive children. All primitive nations are conspicuous for the spirit of revenge with which they are imbued. It is a characteristic feature of the greatest importance for the safety of the individual as well as of the social group. For this reason Australian women despise the man who has not revenged himself, and are regarded as representing public opinion which, in this phase of culture, demands vengeance as a virtue of every man in the well-understood interest

of the commonweal. Vengeance, however, is blind, at least, in the early beginnings of society. Ethnology mentions as a frequent form of vengeance the scarcely intelligible fact that, after a murder has been committed, the avengers act like wild beasts, and turn to the first best innocent victim whom they slay as a sacrifice. This is clearly the passionate anger of the child who beats about him indiscriminately when he is angry or in a bad humour. The custom of many nations to make sacrifices to the dead is probably a relic of the most primitive form, in which vengeance was executed.

Meanwhile the twofold manner of administering justice developed early everywhere and resulted in a varying mode of dealing with offences. A criminal act with violence committed within the horde and tribe of the criminal, created quite different ideas and acts of vengeance from those which would have been called forth had the offence or crime been committed against an alien. The former were the prototype of the true criminal deed and led, in the desire to prevent it, to a properly regulated system of reparation through the medium of the community; the latter are equivalent to disputes on questions of rights of nations and led to war. Crime within the tribe developed the system of *courts of justice*; vengeance on aliens constituted *blood-feud*.

It is highly interesting to observe how, in the primitive social group, the desire to deal out punishment gradually arose as a moral or ethical demand on the part of the community; how private vengeance, which originally concerned no third party, began to be regarded as a matter affecting the whole tribe; and how, wherever its abuse threatened to undermine the inner solidarity of the tribe, it was curbed and restricted to the prototype of the duel (which did not emanate, as many assert, from a Divine judgment or ordeal, but represented an old form of regularised private vengeance), to the harmless singing contests of the Esquimaux, or to the Schnadahuepfl combat of our homely Alpine cowherds.

The means of communistic defence against crime became

transformed, but very gradually, into punishment by the State. This far-reaching change, the object of which was to procure atonement for crime—*i.e.* for the violent resistance to tribal customs as a satisfaction to the moral feelings of even disinterested parties—may be attributed not exclusively to the development of larger communistic associations, nor to the strengthening of a dominating power, an authority which judges and enforces judgment, although both conditions were absolutely necessary.

Punishment by the State receives its peculiar character from its value as a means of discipline. But how was it possible for discipline to be exercised when it was originally quite unknown to man who was then in a state of freedom? Ethnology seeks possible sources for it in various states and conditions. The power of parents over children, of husband over wife, of master over slave, of the leader in war over his followers—such was the primeval school of discipline for mankind, whilst the State is but the happy heir and successor to it as in many other cases.

In its primitive mission the State possessed a powerful ally in Religion, which heightened the sacred character of the rules of the tribe—the laws of morality having originally been nothing but tribal rules—and supported worldly measures of discipline by threats of divine punishment, thus accentuating man's abhorrence of crime, and stamping it as sin.

*Commerce.*—One of the most important forms of intercourse within the tribe, as well as between different tribes, is the peaceful *exchange of goods* through the medium of trade, originally by means of dumb barter, but gradually growing bolder and pursuing its even tenor among the uneven ways of man. Individual dealers and entire commercial groups and clans make their appearance in the course of the further development of this mode of exchanging the many different articles of individual requirements, such as earthenware pottery, knitted work, artistically woven sails, and among the South Sea Islanders, coloured earth, rare spices, salt and sugar. The owners of quarries where

weapons and implements are manufactured dispose of their surplus by trading, as is done by South American nations, and thus almost every tribe has its surplus stock—even its own children, as is the case in Africa—with which it pays for the articles which it requires but does not possess. It should here be borne in mind that no factor contributed more to the development of States and political power than did Commerce.

In connection with the exchange of goods brought to market by the various tribes, it became necessary to have some *standard of value* such as we possess in our current money. For this reason we meet with primitive forms of it even amongst the very lowest orders of man.

With them money, or its equivalent, was very closely connected with the article to be transferred; indeed, in most cases, it was itself an object of barter and exchange. We need only refer to the "cattle-money" of shepherd-nations. The Latin term *pecunia* is a reminiscence of it. In modern times, we still know of salt which, in the form of cakes, is current in the north of Africa, of tea-bricks in the Asiatic Highlands, Mongolia, and the interior of China, of cocoa-beans in San Salvador, Costa Rica, and Nicaragua, and of opium, that curse to the unfortunate buyer, the favourite financial medium in the Malay Archipelago. The use of the article itself as a means of currency is immediately followed by another primitive equivalent, namely, clothing or material for clothing which, in the life of nations, we frequently find possessing the powers of acquisition. The best-known examples of it are the woollen materials so indispensable in the whole of the African trade and which, even in our own past times, served as a method of payment. The easy manufacture and divisibility of such material made it a specially suitable medium of exchange. In early life in Russia, we have the rare spectacle of marten-snouts and squirrel-foreheads doing duty for small change, whilst furs and skins are money all over the north of Asia, indeed just as nature would seem to require it. A similar medium is in vogue in the South Seas, where man requires but little clothing. His money consists

of finely-worked belts, mats, and cocoa-fibre thread. Tools or other implements which are used by the exchanging parties for their handiwork or crafts also take the form of money in many instances, as in the lands of the Nile, where axe-blades, horseshoes, and spears are current coin; nautical tribes use canoes and sails as money; and in New Guinea, where the ceramic arts are known, they avail themselves of earthenware pots and vessels as coins. The favourite form of primitive money consists in personal ornaments with which the savage adorns his coloured skin. Reasons of safety as well as vanity originally prompted every one to carry his entire movable possessions in the form of ornaments about his body; with them he made his purchases, atoned for offences, and bought peace. Money in the form of metal ornament is the prototype of our current coin. Every well-dressed Greek or South Slav woman to this day vividly represents the original equality of ornament and money in her golden sequins. The above-mentioned forms of money, like the genuine article itself, always show an unmistakable desire to detach themselves from any connection with useful objects, cloth-money, for instance. In the west of Africa, little pieces of woollen or other material are current, which derive their value solely from the fact that they were made by queens or princesses; whilst narrow strips of cotton, useless for any other purpose, constitute the money of the Soudanese. The same desire to eliminate the practical utility of the standard of value is exhibited in the case of implement-money, the implements passing as coin from hand to hand, being such as bronze horseshoes or formless lamps, which are of no use to anybody, but the best example of it is to be found in ornament-money. The latter has developed some very original forms which have become exclusive media of paying and saving, and in which the original idea of adornment is entirely wanting. This form includes the well-known Diwara of New Britain, in the South Seas, a sort of *shell-money*, which is counted by threads and wound into large wheels, so that even here we meet with millionaires and—

usury. Money-lending transactions at the rate of two hundred per cent. are quite common. Not every one can make or mint this money. The snail which supplies the shell lives in the great depths of the ocean, guarded and protected from seizure by man's fear of sharks which abound there, so that the stock of current coin does not increase much. The daintiest form of money in the world is the diminutive shell of New Ireland. Discs as small as a pin's head, and even smaller, are strung together in rows, and serve for different purchases, according to their different species. With one sort you can buy a wife, with another provisions, and with a third canoes. A remarkable contrast to these is formed by the *mill-stone money* of the Palau Islanders. Limestone in the form of mill-stones, to the enormous size of two klafters (two cords or fathoms) in diameter, is the money usually used among the men. In spite of this most peculiar coin they have developed a complicated business in exchange at fixed rates of usurious interest, which open our eyes on the subject of the much-vaunted *naïveté* of the "savage."

We are accustomed to look upon the savage as a happy being, because he lacks the demon money; but it causes him still greater anxieties, as he requires it for more purposes than we do, and it carries with it greater weight and importance than money does with us; for in primitive society money could do everything. Wives and children were purchased by money, crime was atoned for by money, peace was bought by money, and every dispute settled by money. It was, indeed, all-powerful, but did its ridiculous form affect its power and productiveness?

## IV. Intellectual Culture.

As man is by birth placed in a well-defined material sphere which eventually decides the form of his exterior physical life in all things, so he assumes intellectually a national guise or, to borrow a more expressive but inelegant phrase, slips into a national skin, if we may so call it,

which is identical for all members of the same group of individuals, and does not emanate from himself, his forefathers, or neighbours, but is jointly developed by all of them together.

*Language.*—Language is one of those joint intellectual possessions into which we glide already as children. It is the common property of all men, so far as we are acquainted with their developments. Its deeply-seated roots are beyond our ken. The most we can do is to draw our inferences respecting its origin from a careful study of animal life, more especially the human ape. In the many hues and colours of national life we meet with innumerable varieties of languages. The districts which are poorest in culture generally exhibit an abundance of languages and dialects which branch out into so many ramifications, that even individual families are found to possess distinctive dialects. Frequently, there is even a difference between the language of men and women, as among the Brazilian and Caribbean tribes.

Differences in rank, among nations which are divided in various well-defined classes by caste or otherwise, are also frequently the cause of different dialects, or at least of a greater or lesser stock of words. The languages of nomad shepherd or hunting tribes are liable to rapid changes. A remarkable feature is the vivacity of the language of signs used to a large extent by untutored nations as a medium of intercourse, especially among the Papuans and Negroes. We find the art of speaking, or rhetoric, already well developed among the most primitive classes, and it is regarded as a great attainment in the life of tribes. In many cases, the greater the gift of eloquence, the greater the reputation and dignity of the individual in the tribe.

*Art.*—There is another medium of representation which is as universal, but not so important, as language. We refer to *Art*, the language of man's sense of the beautiful. The fact that no people wholly lacks Art is a matter of reflection to students of modern sociology. Even the rudest and poorest tribes waste much of their time and efforts in apparently useless

artistic trifling. From the standpoint of the scientific observer it appears incredible that a function in the exercise of which so much power is—so universally—brought into play, should be merely an idle, senseless diversion, a useless fascination of

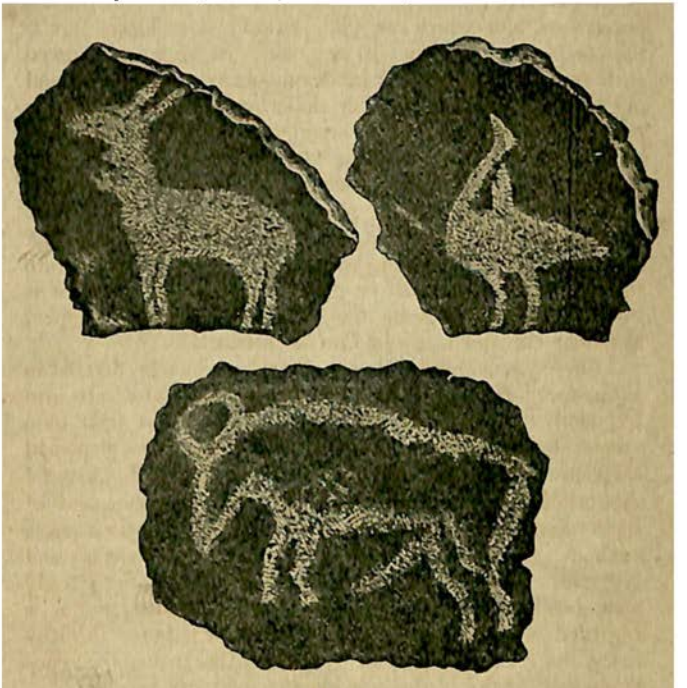


Fig. 15.

the mind. Undesirable and purposeless impulses and actions lead the actors in the battle of life to their doom and destruction. The high development of art among nations is, therefore, from this point of view a direct proof of the importance of its social function. The forms of Art in primitive

ages are the same as in the flourishing epochs of modern times. However strange and unæsthetic they may appear to our ungladdened eye, they are nevertheless fashioned in the main according to the same great, fundamental and æsthetic principles of rhythm and symmetry which govern the highest creations of Art; consequently we find amongst all races the same universally valid laws of artistic labour. As the mental horizon of primitive man was confined within very narrow limits, and the principal difference between barbarism and civilization consisted in the quantity of material at the disposal of his thinking faculties, so was the area of his æsthetic ideas of art restricted to a degree, and this poverty of sentiment made his Art productions rude and plump.

Art is really a creation of man's natural impulse to play and imitate. Artistic impulses are not the result of special conditions of culture, but the spontaneous effort of human nature. The "race" to which the earlier philosophy of Art assigned an important but nebulous and indistinct influence on the artistic productions of nations, is in reality no intelligible factor; the general uniformity and unity of primitive Art stands in the sharpest contrast to the differences of race amongst primitive nations.

The uniform character of primitive Art certainly does point to a uniform foundation, and we discover it in the forms of food and the domestic policy of nations.

The all-embracing consequences of this civilizing factor are displayed in all branches of physical and intellectual efforts of power, and the mental and intuitive horizon is immediately dependent upon it.

It is at once obvious that the social importance and effect of Art would be greater, the more the individual merges into the mass, and the more urgent be the mission of culture to form a firmly and intimately-associated group of society out of a horde of homogeneous egotists, for such was primitive Man. Amongst beings thus socially gathered together, Art enters beneficently in the guise of a gently coercive agent.

The first active and most effective appearance of Art

is in the tri-unity of *Music*, *Dancing*, and *Acting*, which are inseparable. Music instinctively leads to dancing, and the latter was originally itself music. It may also be regarded as a histrionic production, inasmuch as from the very outset it is a state of mind which finds expression in singing and in words. These were arts which it was not necessary for man to acquire by learning.

Music is in reality innate in man. He is himself a born musical instrument: by reason of his voice which utters a musical sound under every influence; his hands which clap in gladness or sorrow; and his feet, with which he noisily stamps the ground. Ethnology, therefore, knows of tribes which have neither dwelling, nor trace of clothing, but of none devoid of music.

The human voice serves, in the first instance, to emit a cry of pleasure, anger, or hunger. The clapping of hands in time-measures accompanies it, and to complete this most natural of orchestras they drum on their shields, or clubs, or on stretched skins. Such is to this day the extent of musical knowledge among the Austral-Negroes, who have not yet invented any real musical instrument; and yet music and dancing, the latter assuming a real, pantomimic character by virtue of its expressive form, have become an indispensable adjunct to the amusements of this primitive people. Among the lowest types music is materially as much a care-removing medium as smoking tobacco and drinking spirituous liquors, the peculiar feature being that it is the beating of time which has the relieving effect; the rhythm catches and holds the hearer's thinking powers, tears him away from his anxious thoughts, relieves and yet fetters him.

The music of untutored nations has been—charitably—regarded by most judges as loud, rather than beautiful. Melodies, as such, do not exist, except those which are naturally in man's throat, issuing first in a high key and sinking to lower notes, which gave the original melancholy character to primitive song. In "making music," the first object was strength of note and time-beating, for

which reason the *drum* was man's original, body instrument. The same purpose of noise-making is served by numerous other clapping, rasping, and rattling instruments. *Rattling* is a very important form of music intimately associated with magic, producing, for instance, the shamanistic condition of ecstatic fury. In the form of our baby-rattles, it has a hypnotising and soothing influence upon the infant generation.

The first really musical instrument was the pipe or flute, made of the tibial-bones of animals slain in the chase or of captured prisoners. In sucking out the juicy marrow, the discovery that the bone whistled came upon man naturally.

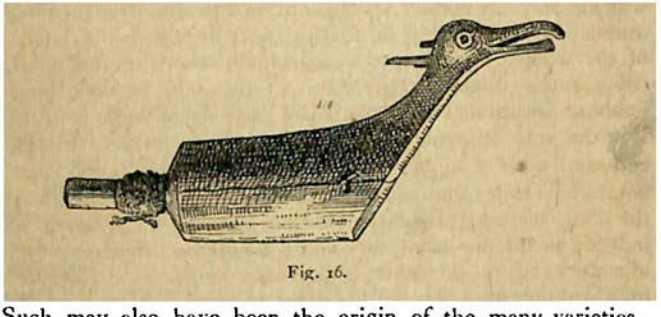


Fig. 16.

Such may also have been the origin of the many varieties of stringed instruments, with their whirring and sounding strings.

At a later date, some more practised hand added an empty melon or cocoanut as a tone-giving body and a few more strings, resulting in the prototype of the *guitar*, which gradually underwent various developments. From an ethnographical point of view, the stringed instrument ranks musically higher than the flute. Apollo with his lyre easily vanquished Marsyas with his flute. At the same time the inventive genius of man led him to put together pieces of all sorts of sounding material, from which he managed to extract some chord or discord. His *chef-d'œuvre* is the "African

Piano," which places an entire row of graduated tones at the disposal of the player. Instead of clapping hands, we now meet with powerful tam-tams and Tchinels, whilst castanets and pieces of wood replace the snapping of the fingers. The greater variety of instruments brings about the formation of orchestras, and the courts of African potentates already boast of regular bands. The cleverest musician amongst the amateurs is soon discovered, even amongst the Indian hordes of South America, and appreciated accordingly, ranking in importance after the chief. In tribes where they all "make" music, more or less, we find a distinction in the instruments assigned to the sexes. As a rule, the women play on certain special instruments and the men on others. Drum-beating is, for instance, mostly in the hands of the women. This is the music with which the coloured tribes amuse themselves by day and by night in their long hours of leisure and idleness, unless they are at work or war. But the very enjoyment of music is a prerogative of beings endowed with a higher sense of feeling and morality. In untutored circles and conditions, music is nothing else than the time-beating "Invitation to the Dance"! *Dancing* is indeed, on the one hand, an expression of the listener's sense of music, and, on the other, a gymnastic language, a dramatic improvisation expressive of his frame of mind. Dancing and music are sometimes combined when the dancer has bone rattles hanging over his shoulders, and thus makes, or helps to make, his own music, like in some of the peasant dances of our own age. There is, however, in dancing something more than simple, bodily rhythm, or gymnastic music. The savage dances because he wishes to say something. If the fury of war is upon him, he dances wildly, but solemnly, in the strict, gymnastic style handed down by tradition; if he is in love, he dances and expresses his amorous feelings in immodest gestures; if he seeks intercourse with his gods and demon-spirits, he dances until he is intoxicated by his own ecstatic fury, believing that the demons have entered his body and are using their power for magic and prophecy. This is the root

of the connection frequently remarked between dancing and religious observance. King David danced among the women before the ark, with a harp in his hand. There are certainly distinct traces of the drama in the pantomimic action of dancing, which we thus find so expressive of every feeling in social life. It dates back to primitive tribes, and has spread like a growing creeper all over the world till it reaches the historic drama of the present day. It reveals itself everywhere in the same way, by the mask or the principle of the mask. Wherever the mask exists, there we also meet with the drama in the widest sense of the word. Both originate with song and worship. In conjuring up spirits the mask takes a prominent place. All spirits are amenable to negotiation or conciliation.

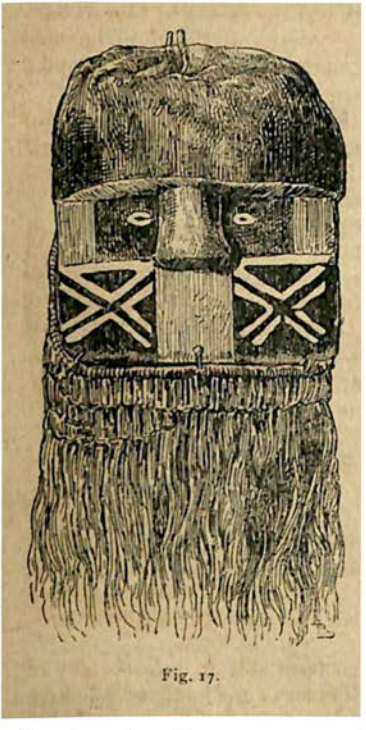


Fig. 17.

For this purpose, the chief priests, who are credited with a more intimate acquaintance with the higher powers, work themselves up by music and dancing into a state of ecstatic frenzy, and imagine that they are possessed of and by these demons, whom they represent externally by the disguise or masquerade which they assume, just as their rude and childish fancy dictates. Following this train of thought, the numerous masks in Ceylon are painted in the character

of demons or devils, and carried by the Kattadia, or Devil-priests, themselves when they go upon an errand to drive out an illness. A similar, gruesome rôle is played by the masks in the religious service of the old American tribes of culture.

Amongst the Chibchas, they had the so-called Gueza Sacrifice, in which the officiating priests, disguised in horrible masks, tore out the heart of a youth, and offered up the smoking sacrifice in the name of their chief gods.

Such is the origin of the theatrical mask, the first stage of which was characterised by stereotype forms. It is found in the antique Greek and Roman theatres, whilst typical masks are used at the present day by all nations of the Far East in the drama, in dancing, and in public processions. Even amongst tribes of scant civilization we meet with an astonishing development of the mask. In Melanesia it has attained quite artistic perfection, and led to the introduction of a particular style of art. The same is the case in Africa.

Fig. 18.

The extreme north of Asia and America is another locality where a considerable development of the technical intricacies of the mask has taken place. Not only are the various parts of the mask movable, as well as the mouth, eyes, and ears, but there is also an arrangement of strings by which the original mask disappears, and is replaced by another.

Just as little as the world has been able to preserve any of the compositions or improvised tunes of the music of primitive nations, so little has the dramatic life of the time succeeded in handing down to posterity the fleeting word or the passing jest of the theatrical amateur of early ages.

To the three arts of music, dancing, and acting, which we have just described, we may fitly add *Poetry* as a means of bringing men into closer connection.

The earliest poetry was but poor in thoughts, and consisted of repeated improvisations. Its first object was not to raise the general status of the mind above the ordinary standard, but to centralise the thoughts of the people in one particular direction for the time being. Whilst in ordinary life each individual was occupied with his own cares and

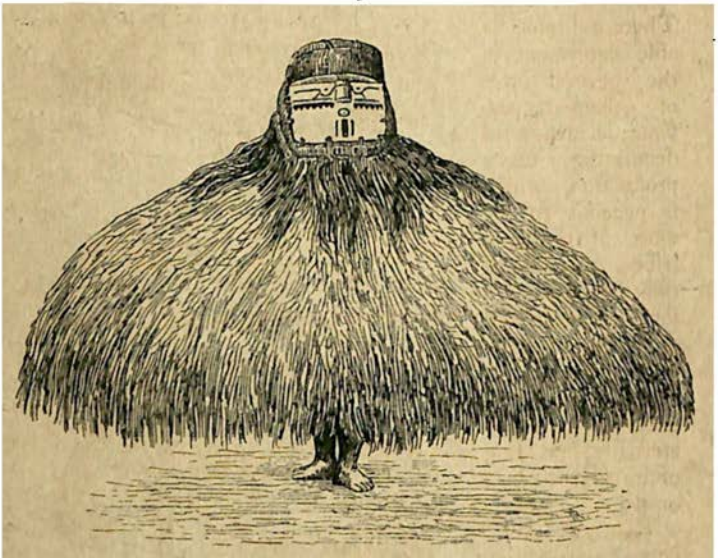


Fig. 19.

anxieties, the effect of poetry was to unite the whole nation in one and the same train of thought, thus to exert important influence in every sphere of life, on religion, war, peace, politics, and, beyond all, on the public conscience. It is not until we reach the higher degrees of development that we find poetry influencing and raising individual members of society above the majority.

The *Fine Arts* are the next to be considered after Music. The group consists of ornamentation, sculpture, and painting, all intimately connected with the various stages of life from the lowest type upwards. There is a remarkable agreement in the general love of ornament, the fantastic manner of decorating every production, which is peculiar to almost all primitive tribes, a result of their idleness and long leisure as well as of their playful impulses and talents, just like the unoccupied child is eternally scratching or drawing on paper or slate.

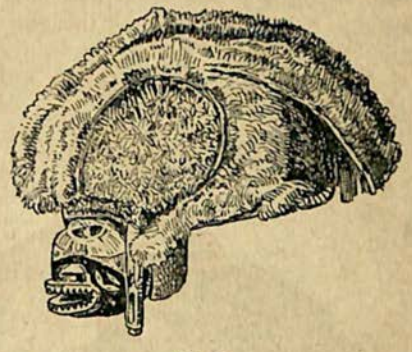


Fig. 20.

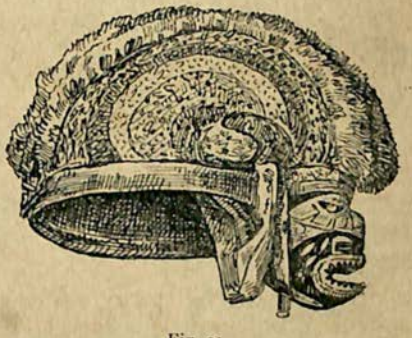


Fig. 21.

Similarly, the impressionable nature of the child is represented in the untutored man by the reminiscences which arise in his mind of the things he has seen, and impel him to produce a visible likeness of them. The very jest, by its expressiveness, would seem to be the origin of a drawing which the narrator makes

in the air in order to render himself intelligible to his audience. Descriptive or communicative drawing of this sort is, therefore, more ancient than the artistic and ornamental style. The draughtsmen proceed just as children do in their first attempts. Hands and feet of men are only stumps. The moustache is always placed above the eyes. There is always a difficulty in getting the right number of fingers. The toes are fore-shortened.

The *love of drawing* shows itself everywhere among all primitive nations, in the low huts, where the smoke-begrimed walls invite it, as well as on the sandy floors; the bark of trees in primeval forests, which is frequently covered with fantastical figures or pictures of animals; and the high cliff walls of chalk or slate. The rock-drawings of the Australian Bushmen are well known, whilst many tribes of the Malay Archipelago possess a descriptive language of this character, which forms the first transition to a pictorial writing.

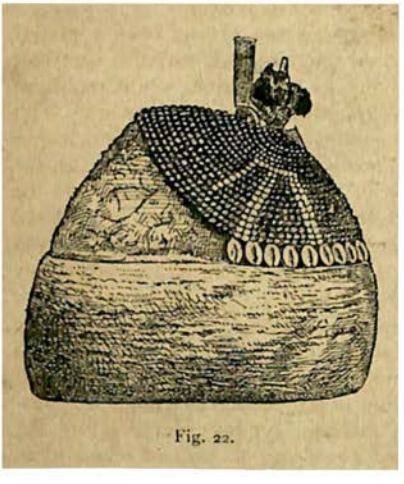


Fig. 22.

The overgrown development of the *ornament* is of special importance in the consideration of the intellectual characteristics of uncultured tribes. Nothing that passes through their hands is left undecorated.

Although the pattern is partly the result of automatic evolution in the course of its production, it is more generally intentional and planned. It is an ethnological principle,

founded on experience, that a long series of ornaments represents a planned drawing which has become indistinct. Amongst most nations the time has long gone by when decoration was evolved, by frequent repetition, from the drawing of an object in nature which it was a pleasure to the artist to reproduce, when, in making the symbol which dissolved into flourishes and lines, he had its prototype in mind, and when, with the ornament, he was also in possession of the means of displaying thereon thoughts expressive of its use, in the same way as we should add verses or proverbs.

The *intention of ornaments* has not always been a merely decorative one; superstition, religion, and medicine are some of the chief ideas underlying its application, whilst its object was also to protect the wearer from baneful influences. This is, for instance, clearly the object of the decoration in vogue with the lower order of Orang-Semang of Malacca. In the later artistic achievements of the Bataks of Sumatra and the Dayaks of Borneo, two tribes of higher order in art, the prototype of the ornament has long since disappeared, and scarcely any but completely developed, beautiful, yet empty forms are now met with.

In primitive stages we find *Sculpture* and *Painting* making but little progress. As soon as the fancy for sculpture becomes stronger and more marked, it at once lends itself to the expression of feeling in the service of religion. Pictures of ancestors, with fantastic symbols, representing the seat of the soul, executed according to a fixed standard of style, are met with everywhere, especially amongst the Melanesians, the Malays, in Central and South Africa, and among the Indian Aborigines. Based on these prototypes, the later, more advanced sculptors have created rallying-points for the various families of mankind by means of their groups of gods and heroes, and thus the plastic arts gradually embody in stone or colour the religious and social ideals of nations, around which the citizens rally in good and bad times.

*Religious Emotions and Institutions.*—There is no people in the world without religion, just as little as there can be one

without language or art. The discussion which is being carried on by Ethnologists on the subject is, after all, a very idle one. If we are to understand by religion a certain feeling of dependence upon invisible, intangible powers, then the most savage tribe on earth must be called religious from its own point of view, and thus the incantations which the wild Wedda

Fig. 23.

Fig. 24.

shouts in the forest to protect himself against the evil spirits of the wilderness may already be termed a cult, and already satisfy a religious yearning. The root of all religion

should be sought in various eternal factors in man's existence and inalienable requirements of his mind. In the first in-

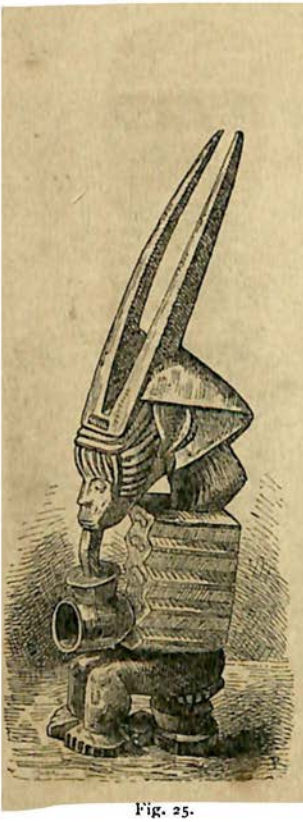


Fig. 25.

Fig. 26.

stance, it is the incident of death which creates in the primitive, thrilling mind the most powerful and uninterrupted

incentive to religious thought. The *belief in a soul* which underlies the innumerable ideas evolved by fear or pain on the subject of the continuance of an existence mysteriously

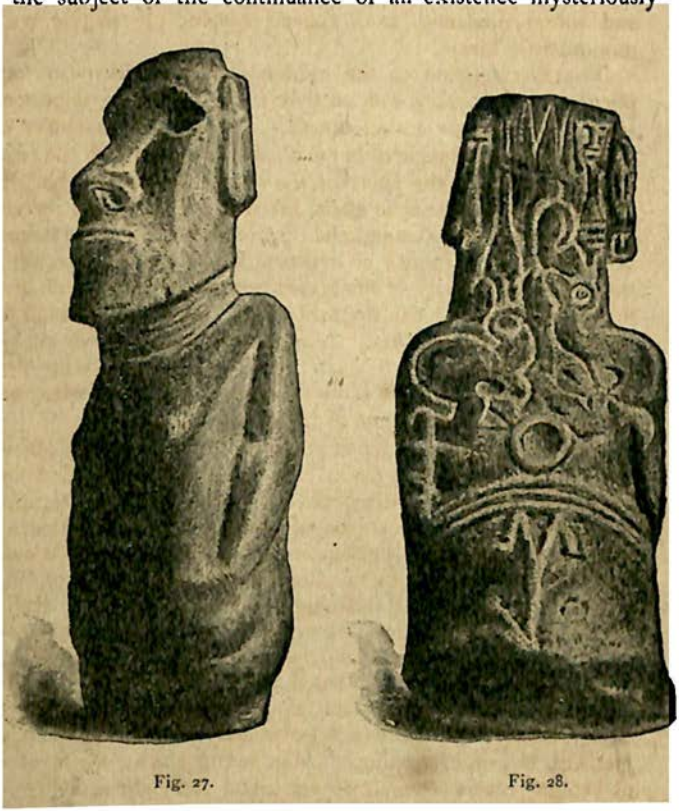


Fig. 27. Fig. 28.

and incompletely closed by death, is almost the only intellectual constituent of religious emotions in the lowest type of mankind. It is the original source of *ancestor worship* which

in a socially more developed degree leads to the worship of heroes, Olympian gods, and tribal divinities, as well as, finally, with the growth and ripening of speculative thought and moral demands, to a refined system of religion with monotheistic ideals.

The investigation of the hidden causes of the mysterious phenomena in Nature may also be regarded as an important source of religious consciousness. It is not the wonders of Creation, nor the magic of her enchantments which stir the religious emotions in the heart of the student of Nature, but the unintelligible incidents of daily life which terrify and torture him. Illness and danger, the apparently malicious obstacles of chance, the mysteries of darkness which, while preventing the beneficial activity of his senses, stir up his fancy, such are, in the first instance, the mysterious things which take hold of his powers of imagination. Man is the unwilling prey of his foolish imagination when he, for instance, becomes a devotee of *Fetishism*, seeking the hidden causes of Power in whatever trivial object happens to lie in his path.

The aim of all his fetishist jumble is, however, to obtain protection from injury, or to cause injury to others, but not with the idea of investigating the phenomena of Nature. Religion was ever the patron of poverty, not of spirituality. Its greater depths and riches, its mythically expressed knowledge and moral form, are not attained until later stages of cultural development, and then only in limited spheres. Religious feeling is practical from the very outset, and shows itself in a series of actions and institutions which embrace the life-interests of nations. That is what is called "*Cult.*" It consists in defensive, as much as positive action, the former being, indeed, the more necessary and the most frequently met with in primitive culture. Man strives less for the favours of benign powers—which do not attain the right actuality—than for the desire to propitiate the evil spirits whose anger and revenge he fears. The *care of the dead* represents a wide circle of such protective measures; similarly, the *treatment of the sick* and the *investigation of hidden elements*. Practical

religion gradually enters private life in regular order, and busies itself with birth, maturity, and marriage of the living, and eventually with the fate of the dead. At an early stage of the Cult, we meet with specially-appointed individuals, the original clan of priests, who regard the means of communication with the spirits as their privileged domain, and fit themselves for their duties by special discipline and exercises. In primitive times the *priesthood* was the peculiar business of private individuals, until, in Polynesian and African State policy, regular orders of priesthood were instituted with a fixed cult, principally in connection with the sovereignty of the tribal chiefs, who required the services of the priest, not only for the worship of ancestors or tribal divinities, but also to exert a magical influence over rain and weather, fortune of war or enterprise, and in oracular questions. These primitive priesthoods frequently represent a hereditary trade or profession, combining together in schools, and posing not as the inventors, but as the preservers of the forms and myths of the cult. They become the supports of tradition, and the compilers of their half-mythical history.

We do not meet with regular systems of religion until tribes and nations attain some permanent degree of development and assume political forms. Wherever tribes of different origin merge permanently into one another in matters of domestic and tribal policy, we also find a blending of their divinities and myths, the latter being by their very nature calculated to connect with other legends or to fill up legendary gaps.

The power of the gods increases with that of the tribe. Insignificant divinities of small clans become gods of great nations. In this manner Religion is ever the *fata morgana* of mundane, social conditions.

All religions of ancient times are popular religions of this description founded on cult and myth. The religions of salvation which remain imperishably connected with the life-work of their founders do not enter the historical circle until man is morally convinced of the impossibility of finding any

satisfaction in the service of cult, or of obtaining from the prevailing myths a satisfactory answer to his abstruse questions.

*Science and Writing.*—The instructive beginnings of all science as well as in all matters of culture are to be sought amongst primitive nations. As soon as a certain act or manner of acting becomes an absolute necessity, it is they who lay its foundation and acquire a considerable amount of intuitive knowledge of nature in connection with their practical and technical objects which is often entirely wanting in the cultured man of to-day, although he is placed in the midst of scientific life. This knowledge embraces the medicinal properties of herbs and roots, as well as the movements of planets; it extends to the surgical treatment of wounds and the correction of dislocations or fractures of bones, as well as to the habits of wild animals or sea-monsters.

But this knowledge of individual things is not science. There is no intellectually evolved connection between the varied experiences of necessity. If there be a spiritual bond between them, it is the primitive and primary suggestion of a belief in spirits, or *Animism*. If there be a form by which they can be represented, it is the personifying *Myth*. But this is nothing but a premature, false attempt at a solution, which does not afford as much as an idea of the question at issue, much less of its definite settlement.

The art of *counting* amongst primitive nations may be regarded as a scientific achievement, unaffected by nature's own explanation, from an animist point of view. We are acquainted with numerous tribes who cannot count beyond three, five, or six. With the assistance of fingers and toes others can go as far as twenty, which is the limit of the first great section in the intuitive row of figures. This absence of knowledge of the higher numbers does not prove absence of intelligence, but only a lack of interest. Not possessing a large herd of cattle, or objects to barter, or their equivalents, they have no reason or necessity to practise the higher numerals. Their limit of capacity in counting is fixed by the number of their children, or their day-journeys from camp to camp. As soon as their

domestic-economical horizon widened, their powers of counting also progressed. Cattle-breeding, trade, and the introduction of money soon made counting and calculating a habit of the mind, whilst we, in the highest stage of development, pass our life in figures and counting.

Maritime nations, which have to shape their course over the guideless ocean, and at night under the starry canopy of heaven, attain an early *knowledge of astronomy*, one of the earliest scientific acquirements of many nations. Tribes living along the coasts also gained a knowledge of wind and weather at an early period of their existence, and developed it so far as to produce *navigation-charts*, such as we are acquainted with amongst the Micronesian inhabitants of the Marshall Islands. A bulky volume has recently been written on the *medical* and *surgical knowledge* of primitive tribes, whose medicine-men even carried out such operations as trepanning, ovariotomy, and the extirpation of the testes, which demand a considerable amount of anatomical knowledge, gradually acquired by experience and surgical practice.

In all cases, the strongest support of science is the art of *writing*, which, in its widest meaning, is to be found amongst every tribe on earth. Every pictorial sign is, in a sense, an element of writing. So, for instance, the signs by which a person's right to a certain property was described, or those of an ornamental character, which by exercising a certain train of thought denoted protection or prohibition.

The placing of a number of these signs in a row seem to have developed the first beginnings of *picture-writing*.

The Indian tablets of picture-writing, on the bark of trees or leather, afford highly instructive proofs of the art. When, by common consent, the character of public validity is accorded to these representations which lead automatically to a certain order and even abbreviations, the result is the true language of pictorial-writing. This is the nature of the writing on the tablets of the Oster Islands, which have not yet been "read," but their contents, as genealogical tables, has been deciphered in a general way. These pictorial writings have

formed the prototype of all the higher graphic arts, still to be recognized in the hieroglyphics of Mexico and Egypt, but obliterated in Chinese and Cuneiform.

The great principle of the art of writing was attained by the transformation of pictorial characters into phonetic signs, and led to the creation of the world-historic *Alphabets*.

## C.—DESCRIPTIVE ETHNOLOGY, OR ETHNOGRAPHY.

### *1. Statistical Survey.*

According to an approximate calculation, the population of the earth is 1500 millions, of which six-sevenths are civilized human beings, and one-seventh belong to the lower orders. This division coincides with that between historic nations and those which possess no history at all, and almost corresponds with the contrast between light and dark-coloured races.

About one-sixth of the entire area of the inhabited earth is made up of continents, and mankind is found to be correspondingly divided into certain large groups. The human being as such is, of course, identical all over the world, but by reason of certain transitions and relations, by certain connecting links, the natural families of mankind are related to another, in the same way as the subdivisions of the earth point to some geographical connection and appear variously connected with one another in the same zones. The habitations of man are more widely distributed over the northern hemisphere, which is also more favoured by Nature than the southern hemisphere, and affords scope for the development of a larger number of human beings. Moreover, all the higher, indeed the highest, stages and forms of culture belong to the northern hemisphere. It is the home of the white races, as well as of their kinsmen the Mongolians, whilst the

dark-coloured races belong chiefly to the southern hemisphere.

## 2. The Races.

Anthropology, or the natural history of Man, divides the inhabitants of the earth according to their physical qualifications, or other distinguishing marks, such as colour of the skin, quality of the hair, and form of the skull, into a number of groups or races, the latter being a term borrowed from the science of Zoology. The colour of the skin is chiefly decided according to Broca's Table of Colours, and depends upon the colouring matter in the slime of the upper layer of skin. As regards the hair, we distinguish various styles of growth and qualities. There is wiry, smooth, woolly, curly, corrugated, and spiral hair. Craniology, or the science of skull-measurement, bases its inferences on three principal types evolved from the consideration of the height as compared with the length of heads. We distinguish long heads (*Dolichocephaloi*), average heads (*Mesocephaloi*), and short heads (*Brachycephaloi*).

There is no fixed standard for the races. Their subdivisions are continually changing according to the importance of the signs observed in them. According to the monogenetic theory, mankind sprang from one primary form, which has since developed into various species according to the influence of the various climates and other forces. Neither the limits, nor the distinguishing features of the species can be regarded as definitely fixed. Consequently the anthropologists who came after Linné, such as Cuvier, Blumenbach, Huxley, Retzius, Haeckel, and Quatrefages, have furnished us with the most varying divisions of the races, which have in their turn served Ethnologists like Friedrich Mueller, Oskar Peschel, and Friedrich Ratzel as the bases of their systems. Blumenbach, the founder of scientific Anthropology and Ethnology, distinguishes five races: the Caucasian, Mongolian, Ethiopian, American, and Malay.

Quatrefages, the French anthropologist, attaches most importance to the colour of the skin and form of the skull, and therefore speaks of three principal races, the white, yellow, and black, and two mixed races, the American and the Oceanic.

Modern Ethnology prefers to eliminate the word "Race" altogether, and either, like Friedrich Ratzel, to classify the peoples according to their degree of civilization, or, like American Ethnologists, according to their domestic conditions. (Like Morgan, who distinguishes hunting, fishing, and agricultural peoples.) The order of the groups hereinafter described is based, in the first instance, on geographical points, with special reference to linguistic and anthropological features and other signs of culture, all of which will help to establish a further classification of the large geographical areas.

### *3. The Americans.*

We begin with the inhabitants of the New World where the development of mankind proceeded uninfluenced by the civilization of the Old World, and whence numerous forms of culture of the most varied type, and yet not lacking in certain fundamental features common to all of them, emerged from a uniform basis. This immense Double Continent embraces all climatic zones from the Polar North to the southern regions of ice, and, independently of the Esquimaux tribes of the extreme North-West, is inhabited by peoples of uniform origin, namely, the *Indian Race*, whose inclusion in the Mongolian race, as assumed by ancient Ethnologists, appears scarcely credible at the present day and is contradicted by the mass of testimony which strengthens the assumption of the pre-historic existence of man on American soil. For the moment we must assume that America, like other continents, had its own aboriginal population. Without reckoning the civilized nations of Mexico, Central and South-West America (Peru, Colombia, and Ecuador), they were pure hunting

tribes with a little knowledge of agriculture, divisible according to language and culture in certain natural groups. The Indians of the north-west coast of North America are such a group, further the hunting tribes of North America proper living in what is now called Canada and the United States. Another group is that of the relatively highly-developed Mexican tribes headed by the Toltecs and Aztecs, who point to Central America as their place of origin, where Central Americans, and chiefly the Maya tribes, have left behind them relics of numerous colossal building structures, which speak volumes for the high degree of culture attained by them.

South America exhibited similar conditions and embraced civilized nations dwelling in well-ordered settlements in the western highlands of the Cordilleras, and nomad tribes of Indians, the most primitive on the face of the globe. As in North America, so it was here also. The marvellous changes brought about in all circumstances and conditions since the discovery of America by Columbus influenced the chart of nations in a marked degree.

The *Aymaras*, who inhabited Peru, dominated the whole of western South America, and their rule was influenced throughout by the Inca civilization, of which they were the bearers. A similar, but less important, rôle was played by the *Chibchas* in Colombia and the *Karas* in Ecuador. The most important nations of the North-East are the *Arowaks* who settled chiefly in Guiana, Venezuela, and Bolivia, and the *Karibs* who originally inhabited the Xingu country, then migrated northward, and eventually settled as sea pirates in the Antilles.

The immense population of the forests of Brazil may be divided in two groups, viz., the *Tupi* and the *Gez* tribes, whilst a large number of other families occupy individual positions. The Araucanians, a nomad band of robbers, are the aborigines of Chili, and further south we have the Patagonian horsemen, whilst the southern point of the continent is inhabited by the poverty-stricken fishers of Tierra del Fuego.

The foregoing list assumes the undisturbed conditions of nations as they existed at the time of the discovery of that portion of the earth by Columbus. In no continent of the world have such fundamental revolutions and changes in the

Fig. 29.

fates and development of such tremendous areas taken place in so few centuries as in America. In North America, the aboriginal population has been driven back and restricted to a few localities, where they still continue to exist, in minor

sections, in their former state of independence, but nowhere entirely uninfluenced by modern civilization. The numerous hunting-tribes of the United States have almost completely disappeared, and the few that are left in the so-called Indian Reservations still manage to live their lives, so full of curious interest for Ethnology. In Central America, we find their blood mixed with that of the Spanish immigrants, and remains of their old life, domesticity, and culture are only to be found in far-distant localities. The ethnographical condition of affairs in South America as it was at the time of the Conquistadores is now dissolved and destroyed. The Fringe Lands which once knew nations of a higher order, are now transformed by strangers into lands of culture, with a population of a totally different character, in which those of mixed blood are the only ones left to remind one of former conditions. In the immense tract of country embracing the interior of Brazil, one must penetrate into the depths of the Campos and the primeval forests of the Amazon and its tributaries in order to meet with mankind in its natural and primitive condition. Unfortunately the age which presented itself to America in earliest times, when her condition was one of entirely uninfluenced originality,

Fig. 30.

lacked the sense of appreciation of this wonderful ethnological spectacle. However, by reason of the extremely practical steps which were taken, without over-much regard for the means employed, a mass of information respecting the history and ethnology of America has been accumulated, and the ethnographical, as well as the archæological relics are almost sufficient for the subsequent examination of the former development of the New World.

The conditions of the latter could naturally not be of a uniform character in view of the vast area involved. As compared with the Old World, America is almost twice the size; but however luxuriant and varied her natural stores may be in individual regions, the different kinds and species are not so numerous as in the Old World. The growths and plants which the Old World has discovered in Nature's stores and propagated for use in daily life, are considerably greater in number, and were destined to play a more important rôle in domestic life than maize, batatas (the Peruvian name of the sweet potato), bananas, the cotton-plant, the agave (the American aloe), vanilla, pepper, cocoa, tobacco, and coca. Still more marked is the poverty of the New World in animals which might become useful in man's domestic life. The only beasts of burden were the lama and the reindeer, and the only animals hunted in North America were the bison, the stag, and the hare; in South America, the wild boar, the agutis, the roe-deer, the raccoon, the ape, and the wickel-bear. Domestic animals of the larger size were entirely wanting. One can imagine how this must have affected agriculture, commerce, and traffic. Nevertheless, at the time of the discovery of the New World America had already reached the Metal Age.

The great organizing talents of individual nations of Mexico, Central America, and the Southern Andes had created political States of high development; indeed, in the Peruvian State of the Incas we even find decided traces of the socialistic state of the future, founded, it is true, on a despotic basis. Regarded in its entirety, the development

of the nations of America is of equal birth with that of African peoples, bearing in mind that, whilst Africa participated in the civilizing means of Mediterranean countries, more especially in the use of metals, America reached the zenith of her culture unaided, by her own means, and shut off entirely from the Old World. It was, moreover, due to the peculiar configuration of the double continent that, from the very outset, the fight for culture on two battlefields completely separated one from one another.

## North America.

*The North-West.*—The extreme North and North-West of North America, the Alaskan Peninsulas, and the neighbouring coast are occupied by the *Esquimaux*, the description of whom is best left to the chapter which deals with the Asiatic Esquimaux later on (page 144). The neighbouring crescent of islands is inhabited by the *Aleutians*, a type of human beings who live under very severe conditions of life, nearly related by language and culture to the Esquimaux, a seafaring and hunting tribe, irregular in domestic life, and in uninterrupted combat with the Polar clime. Next to them, to the south of the Elias Mountain, along the coast and its islands, there are the Thlinkeets and Vancouver, or Nutka tribes, the Haidas, the Hailtsas, and the Chinooks, hunting and fishing tribes, of whose existence we first learnt through the travels of James Cook, the well-known discoverer of the South Sea world. By language and physical form, they belong to the Indian population of North America, by ethnology and culture, they constitute the transition from the Polar inhabitants to the Indian. The nature of the coasts on which they live is such as to induce and foster seafaring occupations, to which in a great measure they are indebted for their livelihood. Their conditions of life are comparatively well developed. Permanent dwellings in barrack-like wooden structures have created the social conditions consequent upon the separation of the families. There is a distinction between the vulgar horde

and the nobility under the well-developed government of chiefs, and slavery founded upon the fortunes of war is known and acknowledged. The moral life of these tribes is disfigured by many vices; their religious services are led by a Shamanistic priesthood and other orders, degenerating into the orgies of the Hametz cannibals who devour dead bodies. Their intense love of origin is shown in numerous myths and legends and depicted in their artistic productions in tattooing, carving, and painting, as well as in dramatic representations and wanton mummery.

Here is the home of the primitive mask, the deeply religious and mythical sense of which is distinctly visible. The collections and discoveries of Captain Jacobsen, a modern traveller, have quite recently shed much light on the habits of these isolated tribes of antiquity, who are already losing much of their originality in the march of civilization.

*The North American Aborigines.*—Few and far between are the relics we now meet with of the former conditions of the North American aborigines. In the well-known Age of Discoveries, the immense tract of land occupied by the United States and Canada was inhabited by the original Redskins, who were split up into countless hordes and tribes, speaking different languages and dialects, but in the two following centuries they gradually decreased in numbers. Relics of many noble piles of buildings, sepulchral mounds, flat-topped, circular mounds, defensive enclosures, and stone heaps in rocky districts, bear important testimony in numerous localities to the truth of the existence of ancient settlements and civilized ancestors of the Indian population. Piles of this description have been discovered in localities extending from the upper course of the Missouri and the Great Lakes, as far as Florida, on the Ohio and elsewhere, in abundance. They do not tell of a fabulous people of early culture which inhabited the soil prior to the Redskins, but of the fact that for centuries before the well-known Age of Discoveries, Indian culture had attained that degree of development of which the present remaining venerable structures bear testi-

mony, and from which the Redskins, hard pushed and driven by European settlers, gradually receded and sank into a condition of abject poverty.

It is only of historic interest to enumerate the many tribes known to us in the former Indian districts as hunting tribes, with tendencies for permanent settlements and an agricultural life. The most important are the Tinné tribes of the North-West, the Algonquins of the Northern States of the Union, the latter embracing the well-known Blackfoot Indians, the Five-Nation Confederation of the Delawares, with the Mohicans and the Susquehannocs, &c., then the Irokese of Canada, the Hurons in uninterrupted warfare with the Irokese, the Dacotahs (in German "Sieben Ratfeuer"), nicknamed the Sioux, between the Rocky Mountains and the Mississippi, the Kriks in the south-east, the Cherokees in South and North Carolina, the former inhabitants of Texas, and finally the remarkable Natchez, on the Lower Mississippi.

All these tribes maintained themselves for the most part by hunting. They were less adapted for cattle-breeding and flock-tending by the absence of suitable cattle, than by the fact that they lacked the necessary patience and inclination. Hunting secured them what they required in the way of meat and skins. The inevitable deficiencies of such nourishment were made up by agriculture, a hopeful beginning with which was made under more favourable conditions.

Wherever maize ripened, many attempts have been observed to cultivate it methodically. In localities where woods and forests abounded, Nature afforded voluntarily other means of sustenance, such as water-rice on the Canadian lakes and on the Upper Mississippi, the sweet juice of the maple (maple-sugar), pumpkins, beans, and the fruit of the wild plum-tree and the vine. Nor should we omit tobacco, which played such an important part—from a religious point of view—in the devotions of the Indians. The Indians had always been expert hunters. Their intellectual faculties were completely governed by and, as it were, under the ban of their

pronounced love of the excitement and charms of the chase, which afforded them not only so intense an enjoyment of life, but also the means of a by no means uncomfortable existence.

Tent life, often in stately and beautiful structures, entirely suited the inclinations and tendencies of the nomad hunter. The material used for his clothing was artistically prepared leather and exhibited the modern-developed notions in the way of trousers and boots, whilst the adornment of the body was carried out in a tasteful and extravagant manner. The former weapons of stone were gradually superseded under European influence by iron ones, whilst the northern tribes mined and worked metals independently, although they employed old-fashioned means of doing so.

The savage Athabascas dug for copper, like other tribes, near the Erie Lake, in Alabama. It was, however, beaten and hammered, not smelted and cast. The articles thus manufactured were for personal adornment, not for use.

The hunting tribes of the Union were not all on the same social and moral level. We meet with many real nations and groups of peoples on well-defined territories, arranging political treaties with one another, making war and concluding peace with full ceremonial solemnities. International laws were maintained and observed. On the other hand, the everlasting little wars, continually re-opened between the tribes when hunting-grounds were raided or taken, bear fatal witness to the lurking existence of the cloven-foot which betrays their low moral condition. The Indian is reserved and obtuse; in war and in the excitement of the chase he is cruel and unimpressionable, whilst he is by no means remarkable for his intellectual capabilities either in religious matters or in artistic productions. His religion, based on the worship of the dead and the soul, as might be expected from isolated groups, did not develop any grand creation or pre-eminent idea of a divinity. Conspicuous traits in his religious character are the fear of spirits and the superstitions of the chase. The "Great Spirit" and the "happy hunting-grounds" in the West, where the dead continue to live, decidedly point to Christian

origin. The only important intellectual production, so marked in its clearly-defined sharpness, is picture-writing, in which many Indian tribes have indeed excelled.

*The Cultured Nations of North America.*—When enumerating the hunting tribes of North America, we omitted those of Oregon, California, New Mexico, and Mexico. These tribes constitute the population of an ancient sphere of culture having its centre and zenith of prosperity in the State of Old Mexico. Names of innumerable tribes spread over this immense tract might be given, but it is better to refer the reader to an ethnographical chart. They represent groups related by tribe and language to the few leading nations on a field of history rich in conquests and migrations. They are for the most part Indian hunting tribes, like those of the Union, with scant moral culture, the principal among them being the Shoshones, the Diggers of California, and the Yumas of Arizona and California. The group of the Pueblo tribe embraces a number of nations related to each other by culture but not by language, and remarkable for the fact that in their district are to be found the most curious rock structures and ruins. Side by side with the conquering tribes of the Toltecs and Aztecs in Mexico proper, who spread in a direction from north to south, there dwelt quite a number of highly-cultivated groups, the chief of which were the Totonacs in Vera Cruz, the Zapotecs and the Mixtecs in Oaxaca. The aborigines of Mexico were the Chichimecs. The incursions of the Toltecs and the Aztecs, who were related to them, reached as far as Central America, where they met with the resistance of the civilized States of the Maya nations of Guatemala, Honduras, and Yucatan. The geographical knowledge of the Aztecs found its limit at the Lake of Nicaragua. Their march of conquest culminated in the creation of the civilized State of Old Mexico which struck the Conquistadores with amazement and wonder, but eventually succumbed to the desperate efforts of the latter in many a famous battle. The empire of the conquerors was thus founded in a highly-favoured region of the earth, where

maize, the plant of American culture, yielded abundant harvests; at its foot lay the torrid coast-line, on which a wealth of vegetation was scattered in tropical profusion; the continuous, enriching intercourse with the Mayas and the Quichis, two highly civilized nations of Yucatan and Guatemala, could not fail to exert its benign influence, whilst fresh and invigorating life was infused into the empire by reason of its open geographical position towards the north.

A well-developed system of agriculture and artificial irrigation provided for their daily wants, bridges and highways helped to increase the traffic, and the crowning glory of it all was a regular postal service! Buildings of stone of imposing grandeur, exhibiting strange tastes but artistically correct outlines, testify to the historical and political importance of the military despotism of the time. This condition of culture, whilst not entirely lacking the use of metal, was founded—from a technological point of view—chiefly on the use of stone, wood, and clay, together with lava-glass, which was as keen as a razor and employed to very great advantage.

Working in mosaic and feathers, saving gold-dust in quill tubes as equivalents of money, and using cocoa-beans as current coin for small change, are small but significant traits in the domestic life of the ancient Mexicans. The invention of the almanack, the marvellous systems of chronological calculations, more especially the existence of a style of writing giving rebus-like expression to syllables, precious documents and testimonies in stone, clay and parchment bearing messages of Old Mexican history even down to the present day,—all these stamp the civilization of that age as the highest on American soil, but can never obliterate the dark shadows thrown on it by the cruel and savage rites of their blood-services.

### South America.

We pass over to the inhabitants of the Southern continent, so similar in its geographical condition to its Northern half, by means of the connecting-link formed by the

Central Americans who, under the predominant civilizing

Fig. 31.

influences of the Mayas, present a similar picture to that offered by the ancient Americans, and who, like the latter,

disappear from history, leaving behind them gigantic monuments covered with grotesque sculptures and an alphabet of picture-signs. The Atlantic coast is inhabited by savage hunting-tribes, and the opposite western shores are occupied by civilized nations.

The forest and camp-tribes of Brazil stand opposed to the hunting-tribes of the Union, whilst the conditions of culture of the Incas and the Chibchas correspond with the political creations of the Toltecs and Aztecs. It is necessary and instructive to know that the Mexicans and Peruvian Incas were unknown to one another and unaware of each other's existence at the time of the Spanish Conquista. Altogether, the moral condition of the inhabitants of the northern continent, as compared with those of the southern, was superior by far. Independently of the territories of the North-West, where the culture of the Incas spread, the social development of South America is of a much lower order than that of North America.

In North America we meet with nations having safe and well-ordered homes; here we find wandering hordes and tribes speading out next to each other, and yet without any permanent inter-relations and without any settled mode of life. The more we advance southward, the lower the type and moral conditions of the inhabitants.

*The Civilized Nations of South America.*—All cultured peoples of South America are settled between the shores of the Pacific Ocean and the plateaux of the Cordilleras. Thus the State of the Chibchas was founded on the highlands of Bogotá; further south, on the ridges of the mountains extending as far as Chili, were the Incas, Ketchnas, and Aymaras, then the Karas or the inhabitants of Quito, whilst the western slopes of the Cordilleras were occupied by the Yuncas whose civilized condition is amply proved by the gigantic remains of buildings and canals. It is due to quite a series of remarkable natural conditions that civilization in South America should have taken its course to these high plateaux. The highland lakes exercised a special influence

and inducement in this direction. Along the rapid streams which fed the land and hastened coastwards, facilitating agriculture and cotton-growing, civilized tribes settled, spread, and developed, but were gradually and easily conquered by the highland Incas and added to the State. Three circumstances of the greatest importance bear testimony to their high state of culture—the appearance and taming of the lama, the potato, and the nourishing fruit of the Quinoa millet. The dryness of the highland plains, amounting to absolute absence of rain along the coast, is the keynote which must help us to understand the picture presented by their condition of civilization, which speaks to us even out of their graves. The Peruvian state of the Incas, founded on conquests, is dominated, together with its "sun-kingdom," by Socialistic Communism, and effectively encouraged its members to every possible sort of industry. Agriculture practised with unceasing diligence, and cattle-breeding carefully watched, both under State inspection and regulation, led to the development of industry generally in various directions. Artistic weaving and embroidery produced treasures in the way of clothing, pottery was carried on quite to artistic perfection, whilst architecture and masonry conceived and executed work which excited the astonishment of the Spaniards. The use of copper and bronze, as well as of the precious metals, silver and gold, shed brilliancy and splendour on external life. In well-ordered settlements and fortified towns, the inhabitants dwelt peacefully together engaged in industrial occupations. A vast network of highways spread all over the area governed by the Incas, artificial irrigation and soil-enrichment testify to the progress made in the various methods of field-work, bridges and canals were built, and a messenger service instituted over the length and breadth of the land. Innumerable ruins of large and splendid structures bear witness to the wealth and labour of the country, whilst hieroglyphic sculpture was generously used in the service of ornamental architecture.

Such were the industries with which the people peace-

fully occupied themselves, ruled as they were on communistic principles by the will of a despot.

Every citizen was bound to give his labour and talent to the State, from which he held and to which he owed, life, family, abilities, and maintenance. In the centre of these communistic ideas and institutions stood the Dynasty with the Incas at its head. Idolatrous worship of ancestors was their strongest point, and every deceased Inca became a new god and protector of his people. But the glory of the Incas' reign soon departed, like the splendour of Mexico, and met with a sudden end at the hands of the Conquista. The modern Indians inhabiting these highlands are more intimately related to the wild hunting-tribes living in the immense tracts of forest-land in the east.

*The Indians of the South American Forests.*—The vast area of Brazilian wood and river-lands called Guiana is the home of a people for the most part without fixed habitations, living an almost pre-historic life for centuries past, in a condition bordering on a state of nature. Some light has been thrown on the confusion for which the Ethnography of Brazil has hitherto been conspicuous by the linguistic classifications of the Brazilian tribes by Karl von den Steinen and Ehrenreich who divided them into the Nuaraks from the coastland of Venezuela to the Bolivian Andes, the Caribs who came as renowned conquerors from the Xingù as far as the Little Antilles, but now only remained on the mainland, in the Tupis of Southern Brazil and Uruguay, and in the Gez nations of Eastern Brazil.

The countless hordes and tribes of greater or lesser number, many of which, living on the border-lands, have been brought under the influence of modern civilization, and of which only a few still wander about in the interior of the forests, unaffected, and, one might say, untamed, afford a uniformly typical picture of life, the foundation of which was hunting and such agriculture as was practised by nomads.

The tribes go about for the most part completely naked, in some cases perhaps with a covering over their loins. Paint-

ing, tattooing, and all sorts of disfiguring treatment of the body are everywhere visible. Feather decorations are used in abundance and are rich in style; their huts are remarkable for their square ground-plan and general simplicity; their bed consists of a slung hammock of their own invention. Their most effective weapon is the blow-tube, with poisoned arrows. Poison plays a great part with them. Their implements are made of stone, and the knowledge of metals is limited to the tribes living in western spheres of culture. Pottery and carving are developed to a remarkable degree. The use of the mask, sculpture, and decoration generally are easily traced to their original prototypes. All the tribes, without exception, practise smoking and snuff-taking by means of apparatus adapted to the purpose; the use of koka to excite and stimulate the nervous system extends from Peru to the forest-lands. Intoxicating liquors produced from Kassawe-bread and palm-fruits, as well as from maize and bananas, afford opportunities for festive bouts lasting until all the guests are completely drunk. Their social unrestraint, on the other hand, is held in bounds by the customs of the tribes and the lively fear of spirits, against which they invent innumerable charms of phylacteries. Nature's abundance, however, weighs on them all, and represses intellectual energy and domestic activity on the part of man by her thousand different forms of life.

*The Patagonians and the Tierra del Fuegians.*—We have still to mention the nations of the vast southern plains on the South American steppes and the poverty-stricken fishing tribes inhabiting the cold, unfriendly Southern Horn. The former are the Patagonians, several tribes of whom we know, and the latter are the Fuegians. Previous to the Age of Discoveries, the Patagonians were savage hunters who lived by hunting, fishing, and collecting the wild fruits of the steppes; but since the introduction of horses they became nothing but a band of robbers, who wandered about continually with wife and child, attacking wild animals with the single or double "bola." They are of tall stature, with barbaric body decorations. In their clothing they seek to imitate the

Europeans; their ornaments are by preference silver, in formless tablets and rings. Armed with lance, bola, and lasso, they are good hunters and warriors, but possess no discipline or organization.

The Fuegians are a poverty-stricken tribe, inhabiting the extreme edge of the continent, an unfriendly area, where they frequently suffer terrible hardships, with no other activity than their occupation of fishing. But they are genuine children of Nature, and as such, of great interest to ethnologists, who, it is hoped, may yet succeed before it is too late in obtaining more definite information respecting them.

### *4. The Australians.*

Far away in the Pacific lies the Island Continent of Australia, separated from all traffic and intercourse with the world, and protected by rugged and inaccessible coasts. Nature has shown but a stepmotherly interest in this portion of the world. The climate is for the most part dry; the predominating formation of steppes in the interior is due to the action of the drought. Rain is more frequent in the north, which has numerous water-courses, but no streams of any importance. Steppes covered with brambles, frequently impenetrable, and in the better districts grass land with a few forests, give the landscape its chief characteristics. The vegetation of Australia has not furnished a single field-plant, although about twenty food-stuffs of a vegetable character may be enumerated, and similarly the ancient animal world of this portion of the globe has not supplied a single domestic animal or beast of burden for man's use. Corresponding with the poor vegetation, there are but few representatives of wild and winged game, such as the kangaroo and the emu. The whole of this large continent is inhabited by a population of negroes very similar to each other in language, life, morals, and culture. When we speak of the Australian population we must, in the first instance, exclude the idea of

9'8.7.0

a settled people. They are distinctly hunting tribes, with the typical peculiarities of the material and intellectual culture of negro peoples of the lowest step of human civilization. The Austral-Negroes are nomads to the backbone, a condition to which they are condemned by the dryness of the climate, the scanty vegetation, and the terrible drought. The Australian population has consequently always been very limited, and the smallness of their tribes and hordes, due to the uncertainty of obtaining their domestic requirements, effectually barred the way to any higher development. On the discovery of Australia by the Europeans and the seizure of all lands that were at all worth having, this already weakened race began its downward course, as the natural consequence of the reckless and often inhuman conduct of colonists and of the devastating results of epidemics. In spite of the precautions of modern times and the philanthropic steps taken by a careful government, their complete extinction is only a matter of time. The physical appearance of the Austral-Negro regarded from an anthropological point of view is fairly uniform, but fluctuates according to the conditions of life between the terrible forms of the poverty-stricken inhabitants of King George's Sound and the stately and powerfully built coast-dwellers of Queensland. The skull is high and narrow, the jaws projecting (prognathic), the bridge of the nose is sunken, and the eyes deep-set. The hair all over the body is strongly developed, and that on the head stands out in black tufts. The dark colour of the skin fluctuates between reddish-yellow and deep black shades. The primitive culture of the numerous tribes and hordes of this race, distributed over the whole continent, is founded on the domestic form of life amongst genuine wandering hunters. Their sustenance is chiefly derived from hunting every living species, from the kangaroo to the beetle chrysalis, for which purpose they employ, on the one hand, the spear, the boomerang and the hoe, and, on the other, their own fleetness of foot and fire.

The dogs, or rather the Australian dingoes, are regarded less as hunting associates than as tit-bits of food. Fishing is

carried on in all waters, either simply with the aid of the bare hand, or with nets and pointed sticks. The scantiness of the bill of fare is eked out by the addition of reptiles, maggots and shell-fish; even insects are not despised, but seized with avidity wherever they are found. Whilst men provide the animal food for daily use, the vegetable portion is supplied by the women who toil in wood and steppe, armed with digging-stick, searching for edible roots. Nothing is despised which is in any way calculated to still their hunger; roots, fruits, and seeds are roasted and eaten. The grains of the wild rice plant growing in marshy lands and other wild cereals were collected and thus led to the preparation of flour and the baking of bread prior to the introduction of agriculture, of which we only find unimportant traces. The cooking of food over an open fire is the only method of preparing it. The use of saucepans is entirely unknown. The trouble in obtaining water for drinking purposes is one of the principal reasons of their continual migrations as well as of the frequent feuds between the tribes. During the season of drought in the well-nigh dried-up country, it becomes the chief anxiety of the wandering hordes to arrive at the deeper-lying localities known to retain water. Artificial mixed drinks are concocted by an infusion of tree-honey and eucalyptus-gum.

The Austral-Negroes are not unacquainted with cannibalism. Their motives are vengeance and greediness; in times when food is scarce it predominates to a terrible extent. It has almost entirely disappeared from the region of European settlements, but the mania still rages furiously in Central Australia. Superstition, of course, plays a great part, and amongst the tribes of the interior, endo-cannibalism, the consumption of the dead bodies of relatives, is in vogue.

Very little attention is devoted to the question of shelter amongst the Austral-Negroes. In New South Wales, Queensland, and King George's Sound the improvised dwellings generally consist of roofs made of branches as a protection against the weather, or of arbors and wind-shelters made of

pieces of bark fixed on a temporary framework. In the north, the building of huts is more developed, and more frequent than in the south. The hearth-fire is the centre of these scanty dwellings. In Central Australia there are also permanent huts, which afford shelter to a small number of persons. In North and West Australia more permanent settlements have been established as a consequence of Paguan and Malay influence. We may here speak of real villages. Although the climate of Australia, especially in the south, is particularly raw and characterised by frequent sharp changes, the necessity of clothing is but little felt by the Australian race. The belt of the men, consisting of grass bast or hair, is regarded more in the light of an adornment, or hygienic expedient for relieving their hunger (the so-called hunger-belt), than as an article of clothing. An opossum, or dog's skin, thrown over the shoulders protects them against cold and rain. In general use amongst the women is the mantle sack of kangaroo skin, which holds their infants whilst still at the breast. On their wanderings they prefer going devoid of all covering, but festivals and dances call for extensive clothing and decoration of the body. In the latter process, the skin is painted red, white, and black, the three ground colours in which all decoration is carried out. For the same purpose their knots of hair are dyed with coloured earths, whilst the raised cicatrices of old wounds on chest and back are marked with ornamental signs to distinguish the tribe to which they belong. The decoration at dances and festivals consists of bracelets and necklets of mother-of-pearl, teeth, and lobster shells, or bits of reed and plaited hoops. The men are more partial to decoration than the women. The weapons and implements of the Australians characterise their state of culture as that of the savage Stone Age. Spears with points hardened by fire, or tipped with sharp flints, with or without hooks, are usually thrown with the aid of a darting-stick; the lighter lances of the hunt are thrown by hand. Clubs are used for striking, but in the south they are thrown. Better known is the boomerang which has a peculiar curve, and after

being thrown returns in an elliptical orbit to a spot near its starting-point; it is a dangerous weapon of war and an effective instrument for hunting purposes, as it strikes an object at two hundred paces. In the north, as well as the south, they also use the stone axe with primitive wood shaft. The implement used by the women, which serves the double purpose of defence and labour, is the digging-stick. It is their inseparable companion. The men have also wooden shields, the best of which are made in the north and are painted in peculiar patterns, such as that of the serpent's skin, in order to indicate their respective tribes. The absence of social union and the antiquated constitution of the family and horde quite correspond with their poor material condition which is destitute of all traces of agriculture, cattle-breeding, domestic animals, and navigation. As regards marriage, monogamy predominates, but polygamy is not excluded; whilst a number of complicated marriage laws prevent incest (exogamy). Forcible abduction prevails, as well as exchange and purchase of wives. Relationship is reckoned according to the mother. The tribes are divided into various classes according to age and marriageable qualifications, presenting a very complicated system. As soon as they are marriageable they become members of the tribe, with various religious ceremonies, such as circumcision, mutilation of the teeth, &c. The clans or hordes are generally led by chiefs who, however, do not exercise any very important powers. Blood vengeance is practised generally, and is the form in which the law of the tribe is protected and maintained. The relations between neighbouring tribes are strengthened and confirmed on the occasion of festivals and dancing bouts. Incipient principles of international law are exhibited in dealing with strangers or hostile hordes. Internecine wars are frequent, and generally caused by unavenged murders, abduction of wives, and disputes concerning hunting grounds or wells of water. Their wars, as is usually the case with uncivilized nations, are seldom very sanguinary, and consist for the most part in a series of duels. The intellectual development of the Austral-Negroes corre-

sponds with the primitive type of their domestic policy and social existence. They are characterised by the narrow mind of the hunting groups. They have not yet attained the art of writing; a sort of picture-writing is observed on the planks of their boats. Their skill in painting their skins, their implements, and especially their shields, as well as on rocks and on the barks of trees, shows the observant eye of the practised hunter both in manner and subject. Poetry, music, and song, however, have not advanced beyond the primitive stage of wild shouting and noise for the purpose of inducing psychic excitement. Their dances are rather gymnastic exercises, in imitation of animals; skipping and jumping are of an erotic and obscene character, faithfully representing the conditions of their capabilities and requirements.

The religious consciousness of the Austral-Negroes consists of disjointed ideas, lacking all order like their whole train of thoughts and acts; they are oppressed in the night by the dread of ghosts and spirits, and believe in hocus-pocus and witchcraft, every death being regarded as an act of spite on the part of a higher spirit. They have no pictures of their ancestors nor of their divinities; but they know of many legends, and look upon the forces of nature as spirits.

Magicians and medicine-men are met with in every tribe, but they are feared and hated. They frequently pay the penalty of their art by death.

The Tasmanians, who have completely died out, must also be reckoned among the Australians. In point of culture and intellectual development they are intimately connected with the peoples of the mainland, but betray the influence of the Papuans.

### *5. The Tribes of the Pacific Ocean.*

Many thousands of islands are distributed, north and south of Australia, over the Pacific Ocean. The larger ones are near the mainland, the swarms of smaller islands lie farther out in the sea.

They are inhabited by people who, from an anthropological point of view, belong to different races. The islands immediately adjoining Australia, such as New Guinea, the Archipelago of New Britain, New Ireland, New Hanover, New Caledonia, the New Hebrides, the Solomon Islands, and the

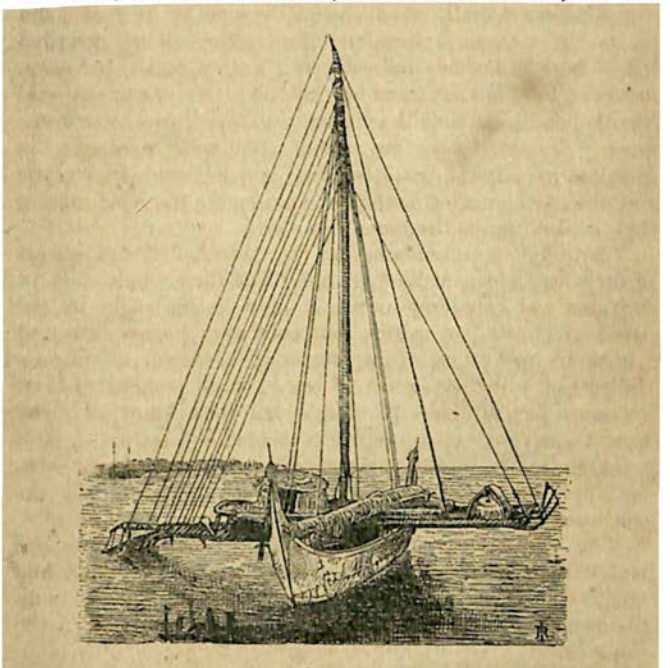


Fig. 32.

Fiji Archipelago are inhabited by various tribes of negroes differing in language and anthropology from the Austral-Negroes. They are taken together and classed as *Papuans*, who are more or less related to the dark-skinned Alfurs, the aboriginal population of the Little Sunda Isles to the north-

west, and to the Negroid or Negrito elements of the Philippines and Malacca. The clusters of hilly and flat islands, collectively known as Polynesia, are inhabited by tribes of Malay origin, which immigrated in repeated wanderings from the west. These Polynesians include for the most part the inhabitants of New Zealand, Tonga, the Hervey Isles, Tahiti, Hawai, and the Oster Isles. The Micronesians are a mixture of the foregoing and inhabit the Marshall, Gilbert or King's Mill, and Caroline Islands. By the example of the larger islands, and the nature of their own, they occupy themselves with navigation, fishing, and wandering about.

Thus intimately connected with the ocean, they derive their stock of food partly from the sea and partly from the produce of the land which supplies them with a number of fruit-trees serving many different purposes. The chief of these is the *koko-palm* (cocoa-nut), which affords food, clothing, shelter, and material for various domestic implements. Then comes the *Breadfruit-tree*, which dispenses its treasures in lavish generosity. Ten of these trees are sufficient to maintain a whole family. The *Sago-palm* is the principal food-tree of the western islands, whilst the *Taro-plant* is regularly cultivated for the purposes of agriculture. There is almost an entire lack of game. On the larger islands, such as New Guinea and New Zealand, they hunt the dog and stalk the wild boar, the smaller rodents, and the large (stalking) birds like the kasuar and the kiwi; in New Zealand, the legendary gigantic ostrich, called the moa, and the smaller birds.

### Papuans and Melanesians.

The dark-skinned race of dolichocephalic, strongly-built Papuans, with curly black hair frequently surrounding the head in the form of a matted crown, exclusively inhabit the island of New Guinea and Melanesia. They mix with the Polynesian and Micronesian population and extend westwards in consanguineous degrees into the Asiatic mainland. Their luxuriant growth of hair and beard,

their rather projecting features, the broad, somewhat Semitic nose, allow of their being easily distinguished among the nations. On the one hand, their own various languages have many points in common, which prove that they are related to one another; on the other, they possess certain characteristics equally with the inhabitants of Polynesia which can scarcely have been derived from the latter. They have passed much of their culture over to the other South Sea races, and received in return numerous items of Malayo-Polynesian civilization. In the absence of iron, their condition of culture is technologically restricted to and founded on the treatment of stone, shells, and wood. They are thus a nation of the later period of the Stone Age, corresponding to primeval man of the Neolithic Age. Their material existence is based chiefly on agriculture which is carried on by the men and not left exclusively to the women as in ancient times.

The results of tree culture are rich and abundant, but hunting is very unproductive. Fishing is practised to a very great extent by the aid of trawling, bow-nets, and rod and line. The Papuans of New Guinea, the Fiji Archipelago, and New Caledonia cook their food by frying and roasting, and have, moreover, advanced to the art of boiling in earthenware utensils made by the women. They cultivate the fields, and live by preference in forest clearings where they can lie concealed. These settlements afford shelter to inter-related family groups, and consist of well-made houses of wood, cane, and hurdles, considered to be the finest and best proportioned structures in the South Seas. We frequently meet with pile dwellings, exhibiting a sense of order and a certain artistic talent of the builders.

The residences erected for ancestral idols and other divinities, the communal edifices, and the bachelors' apartments frequently give proof of architectural talent of the first order. However little the Papuans require in the matter of shelter, they want still less in the way of clothing. The climate is so mild that they can go almost naked. The women wear an ornamental grass sash or fringed waist-band, whilst the

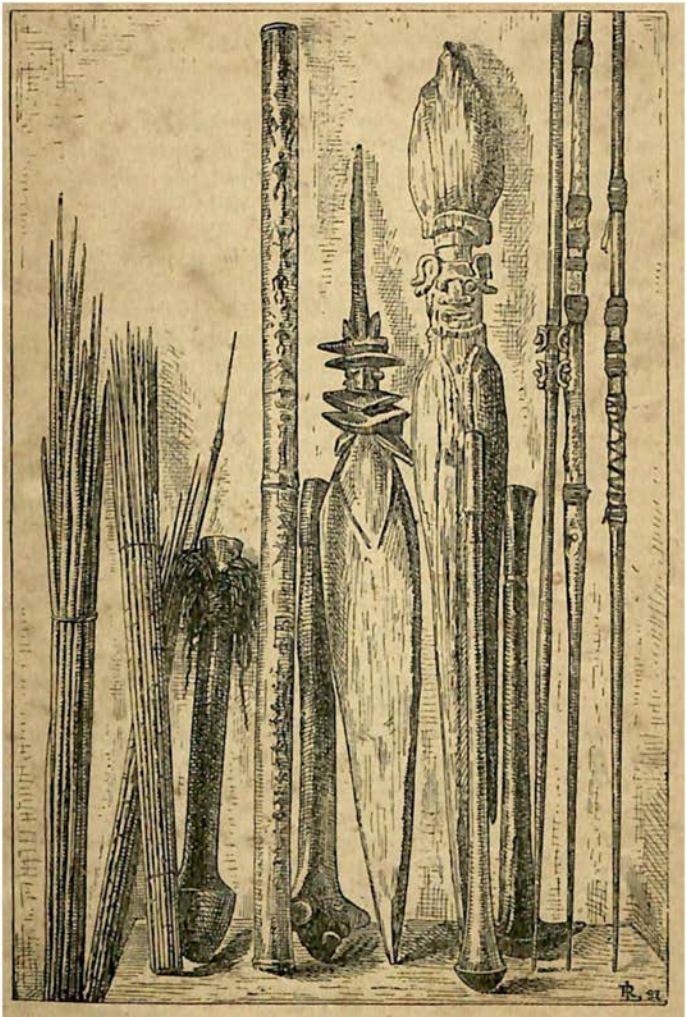


Fig. 33

men content themselves with a sort of belt made up of pumpkin skins or shells rather as an attractive ornament than as an article of clothing.

On the other hand, they are much more careful of the decoration of the body. The hair which is otherwise plaited into a crown is undone and transformed into artistic hair-wool, and dyed with colouring matter or by the aid of lime. The painting of the body, the outlining of scars and tattooing, give the men a fantastic and martial appearance. The ears and nose are also decorated, as well as chest, arms, and wrists; the belly is pressed below a leather belt, and ornamented with feathers; whilst knees and calves of the leg also come in for their share of decoration. The most general objects used for decoration are coloured matting, rare articles such as boar-tusks, dogs' and human teeth, and the coloured feathers of the bird of paradise, the parrot, and the Casuar. We should not omit to mention the filing down of the teeth, which is a distinguishing mark of the tribe.

Their weapons are also richly decorated. The spears are beautifully carved, varying in design according to tribe and country. Some are hurled by hand, others by the aid of darting-sticks. Bows and arrows are artistically engraved by the inhabitants of New Guinea and the Solomon Islands, but are not met with in New Britain or in the Fiji Archipelago. Clubs with and without stone tips or heads, wooden swords, throwing-clubs, and stone axes complete the antiquated armour, to which must be added shields of wood and cane, wicker-work, and leg and arm guards made of twigs and tendrils of lianas. The Papuans are like the Austral-Negroes in their manner of warfare, which is neither very heroic, nor sanguinary. Ambush and ruse, treason and cowardice, are more frequent methods of war than open battle. On the other hand, they rank in the foremost line of navigators, possessing well-built boats, with rafts projecting from the sides which minimise the risk of capsizing. In the Fiji Islands there are twin-boats, with connecting bridges and projecting rafts. From a *social* point of view the Papuans

Fig 34.

are divided into small groups like the Australians, but their form of monogamy is founded on a purer and stronger basis than amongst the latter. Their standard of morality, notwithstanding their nudity, is more developed. The not infrequent custom of killing off widows, parents and infants, is to be attributed to their yet undeveloped social conditions and religious motives rather than to natural cruelty. They are, however, by no means free from the taint of cannibalism. The system of government by chiefs, founded on the law of "Taboo," is more extensively practised than among the Australians; indeed, in New Guinea and in the Fiji Islands it amounts to distinct despotism. The population is divided into family clans, among which blood-vengeance is the only existing form of punishment. Slavery is well known everywhere. The principle of ownership is developed and

respected. Money is represented by diwarra shells and the strings of shell-pearls of New Ireland. There are Papuan capitalists who lend money at usurious rates of interest and hoard their treasures in communal treasure-houses. Their implements and appearance, in fact, their whole being, betray their sharp intellect and artistic talents. They like everything rich and gaudy, and allow their imagination on mythical subjects the fullest possible play, their productions in this respect taking the place of writing, an art which they lack. Their religious ideas are purely animistic. They fear and venerate the dead, and consecrate worship, pictures, and temples to the spirits of their ancestors, if we may apply such terms to their modest huts and coarse wooden idols.

### Polynesians and Micronesians.

The Polynesians and Micronesians, to the east of the Papuans, are more or less densely distributed over a number of islands extending over two hundred and ten degrees of longitude and eighty degrees of latitude, a truly astonishing area. It is only to be explained by the fact that they are eminently seafaring people, induced by various motives to wander continually from archipelago to archipelago. Such inducements are hunger, political troubles, trade, storms, and tides. All these exterior influences are supported by a natural tendency, inborn in the Malay, to wander from place to place. However, since the discovery and colonisation of Polynesia and Micronesia a strong retrograde movement has been observed. The native industries deteriorate and are abandoned, disease decimates the population with terrible rapidity, and native culture colliding with European civilization, collapses altogether. Technical, moral, and political dissolution follows on, and the nations of European culture become the masters of the situation.

The Polynesian tribes are related to the Malays in point of language, and have similar characteristics, such as the

wiry black hair, the yellow-brown leather-coloured skin, and the contour of the face. In many cases they show a falling off from a former high state of culture. There are, for instance, on the Oster Island numerous relics of stone architecture and sculpture, and on the Caroline Islands the remarkable graves of the kings and their stone terraces. The various Polynesian peoples by no means possess a uniform standard of civilization. The Maoris of New Zealand are a tribe of hunters. The inhabitants of the lower Coral Islands are eminently fishing folk. The kokos (cocoa-nut) tree, breadfruit-tree, and bulbous plants are the staple articles of

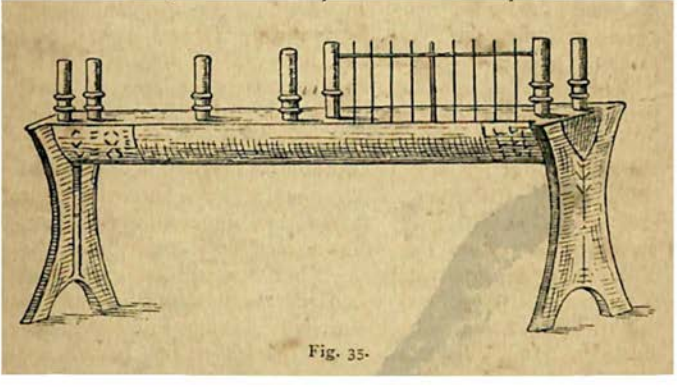


Fig. 35.

vegetable food. Dogs and pigs are their only domestic animals. Technologically, they possess the standard of the younger Stone Age.

As regards their cooking, they are still without earthenware vessels, but they are very expert in the use of the so-called boiling-stones. Palm-trees supply wood and leaves for their huts, and the paper-tree bast for clothing. The sea is the home of the Polynesian tribes. They excel in the navigation of their sailing boats, which are provided with projecting rafts to protect them against capsizing. In social life Polynesians are so far advanced as to divide themselves

into royalty, aristocracy, and commoners, the respective rights and privileges being well marked. The religious basis and mythical foundation are to be observed throughout. The remarkable and complicated principles of Taboo or consecration are sufficient to keep the plebeians in check. The aristocratic chiefs are everywhere supported by Shamanistic priests. The predominating worship of ancestors is strongly developed from a mythical point of view. It is associated with the veneration of all natural phenomena, more especially with the impressive geological incidents which occur so frequently in their midst. Beautiful epic legends of the creation and speculation as to the origin of all things are favourite themes of entertainment in New Zealand and Hawai. Art, like religious poetry, is animated by the mythical element.

Fantastic monstrosities stare at one from out of their grotesque wood-carvings which are regarded as masterpieces of their art. The far-distant Oster Island is the only spot, the centre of civilization where the Polynesians have advanced to the art of writing and where there still remain remarkable and venerable testimonies of a former higher development. In point of culture the Micronesians only differ from the Polynesians in certain things. There are still many traces of a former well-developed social life, such as money, looms, and marine charts. In the eastern portion Polynesian influences predominate, but towards the Melanesian Islands the obscure Papuan element shows itself in language, anthropology, and culture.

### *6. The Malays.*

The Malays are the Asiatic branch of the great Malayo-Polynesian group of families which has remained connected with the common primitive settlements assumed to exist in South-east Asia. This branch, however, developed as a thorough sea-going people and spread far beyond the boundaries of the Malay Archipelago, northwards as far as Formosa and the islands of Japan and westwards as far as

Madagascar opposite the east coast of Africa. They are an easily distinguished race, possessing various degrees of civilization, inhabiting the great and small Sunda Islands in the Malay Archipelago, divided up in many small tribes, but withal in a certain political order. The Javanese who are a civilized nation of historic antiquity, for which they have to thank the influence of Indian Brahmanistic and Buddhistic culture, inhabit the east coast, the Sundanese the west of

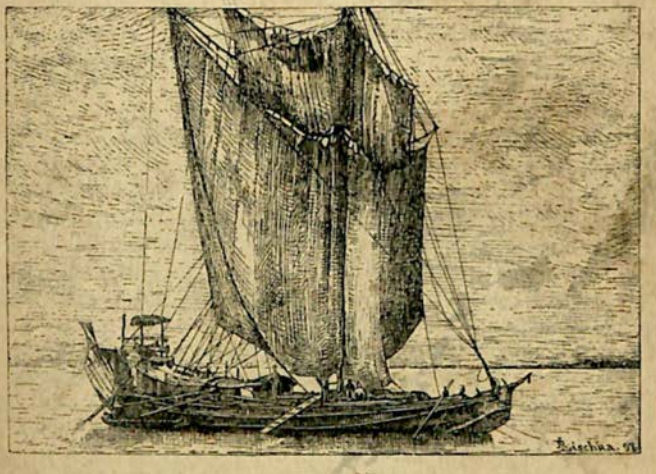


Fig. 36.

Java. Sumatra is also peopled throughout its vast length and breadth by venerable cultured nations, whilst the barbaric element is still represented by the Atchinese of the north, the Lampongs and the Bataks of the Highlands.

The Dayaks and Dusundayaks of Borneo are a very primitive people. The Celebes are occupied by the Buginese and the Macassars. On the Philippine Islands we meet with quite a bevy of large and small tribes of various degrees

of culture, among which the chief are the Tagalis of Luzon and the Bissayas. The peninsula of Malacca is inhabited by Malay hordes, and single branches of the tribe have found a home in Ceylon, Southern India, and East Africa. On the island of Formosa, in the interior as well as on the coasts, they form the native half-savage population and are called by their Chinese designations, the Chinwans and the Chekwans;

Fig. 37.

ethnographists are gradually inclining to the belief that they are a portion of the population of the *Liukius* and of the islands of Japan.

Madagascar is peopled by the *Hova* tribes of Malay origin and there are further traces of the Malay element in the *Sakalavs* who form the other half of the population of the large island.

The true element of Malay civilization and culture is still

preserved in the interior of the islands, protected as it were by mountainous lands and uninviting coast-lines. The open country and coasts teeming with traffic are inhabited by tribes using the Malay language in everyday life but bearing traces of the many foreign elements centred here. Java is the pearl of

Fig. 38.

the Archipelago. It is a land of culture in the full sense of the word. Its inhabitants cultivate rice and are otherwise far advanced in every branch of trade and commerce. In the early centuries of our time they were considerably influenced by Hindoo culture which was followed by that of Brahma

and Buddha of which the history and polity of Java, its literature and theatre, its arts and sciences, supply remarkable testimony. The ruins of the *Borobudur* temples in central Java are amongst the grandest relics of Buddhistic architecture. Through the medium of *Kavi*, the language of the epic poets, Sanskrit has exercised permanent influence on the literature of the Javanese; whilst the Indian writing, especially the Sanskrit Devanagara and the alphabets of Southern India have become the prototypes of all the Malay styles of writing. The Malay mythology has also been enriched by that of the Indians; but the cult itself, founded on animism and the adoration of spirits and ancestors, is purely native in origin and form.

Fig. 39.

One form is peculiar to the Malays and conspicuous by its peculiarity, that is, the worship of the skull, leading to the robbery of skulls, the cause of uninterrupted feuds between the tribes.

Even the material condition of the Malays, and of secluded tribes like the Bataks of Sumatra, is ameliorated by its contact in many points with Indian culture. In the first place we meet with the knowledge and use of metals for the manufacture of weapons and implements, then with the cultivation of rice, the artificial irrigation of land, with weaving and

dyeing, and the goldsmith's art in the service of their distinct love of ornaments, all of which are imported from India. For some centuries past Indian influence has been replaced by Mohammedan. Arabian influence and the teachings of Islam have specially affected spiritual culture and moral and religious conditions.

The Chinese element which plays an important part in the commerce of the entire archipelago of Malay, penetrates and permeates the Malay character with destructive force, physically by way of blood mixture and otherwise by example.

It is very difficult to give an adequate idea of the variety of conditions of life and degrees of civilization among the Malays.

The Dayaks in the primeval forests of Borneo, for instance, and the Bataks on the Sumatran Highlands, who are still cannibals, may be classed amongst the lowest order of savage tribes.

On the other hand, we find in Java and Sumatra rulers governing in despotic splendour, and society, with the reflex of Indian taste, strictly divided by the laws of caste.

Peschel very correctly sums up their moral character when he says that the Malay in his exclusiveness, taciturnity, sense of slavish obedience to superiors, harshness to inferiors, cruelty, vengeance, and the ease with which he takes offence, does not afford us a very pleasing picture. All these are characteristics which the race has acquired under the oppression of foreign rulers.

## 7. *The Asiatics.*

Asia, the largest continent, described equally by the oldest historians and our sacred books as the cradle of humanity, is by reason of its immense area indeed the great home of the greater part of the Old World nations and culture. The vast *officina gentium*, as it has been called by an ancient

historian, has from the earliest days fed and maintained by far the larger majority of human beings under the most varied conditions of life and natural circumstances.

The wandering hunters and fishing tribes maintain but a scant and unreliable existence in the raw, unfriendly north, with its immense areas and water-courses, its steppes and its woodlands. The highlands and interior of Asia, with their magnificent but unproductive mountain ranges, serve as hiding-places for the inhabitants who are split up in troops of wandering nomads and bands of robbers. The extensive and fruitful well-watered countries of China maintain a population dense as the cornstalks of the field, dominated by almost primeval culture, advancing by gradual growth and emigration to the neighbouring world of islands, and pushing forward during the last decades, across the ocean, to the New World like a swarm of locusts.

The Indian Peninsula in its vastness, as large and as varied in natural contrasts as Europe, is the home of a multiform humanity to be counted by its teeming millions, and of nations still on the very border of civilization, side by side with historical peoples of the highest degree of culture. In *Anterior India*, in the obscurity of its mountain forests, barbaric conditions are more numerous, and tribes exist which are only half-known to the world, whilst the splendour of Indian culture is reflected on the countries looking oceanwards. And lastly we have the East, from earliest historic times the scene of an immense confusion of nations and movements of peoples of far-reaching influence.

All the treasures of nature have been lavished in abundance on this portion of the earth. The animal world contained numerous and wonderful species, and man selected therefrom the creatures which appeared to him to be and ultimately became of the greatest value and assistance to him in daily life—the reindeer and the dog, both of which in the higher latitudes were necessary to his conditions of living; the horse, for use on the immense plains and steppes; the patient ass, the camel and the dromedary, oxen of different breed, down to the

Fig. 40.

dwarf cows of Ceylon; the huge elephant, the giant of the animal world, which plays so great a part in Indian agriculture and industry; the common pig, the buffalo, the goat and the sheep, not forgetting the fowls of the barnyard and the beautiful proud peacock indigenous to the Indian forest, whilst the hunter's realm boasts of every animal from the polar fox to the royal tiger! It must be admitted that the animal world of Asia affords a more extensive and reliable foundation for the existence of numerous peoples and nations than any other part of the globe.

The vegetable world offers its manifold treasures to man in similar luxury and profusion, and he early learns to appreciate the blessings of the soil and enjoy the fruit of the earth. In the earliest times already Oriental nations could boast of their cultivation of fruit and other trees, of all sorts of cereals, the most important of which was rice, the staple food of Asia. Ornamental as well as kitchen gardening early occupied their attention and produced plants which found their way abroad and became important articles of commerce. Timber for building purposes and for the manufacture of furniture is available in abundance and rich in quality, well calculated to further trade and advance art. The mineral wealth of the country is no less important, and the discovery and use of metals laid the foundation of all progress in culture and civilization in Mesopotamia, India, and China.

The nations thus dwelling next to and with one another are each and all of very different race. The eastern portion of this vast continent belongs to the Mongolian group of families which are counted by their millions and have sent out their branches northward and into the interior in great numbers. The South-east, the Indo-Chinese Peninsula, the North of India, and the South of China are inhabited by races which by reason of their geographical location between India and China are called Indo-Chinese or Malayo-Chinese, without distinguishing their anthropological class in a more marked manner. The autochthonous population of India and Ceylon are the *Dravidas* of the Vindhya territory and

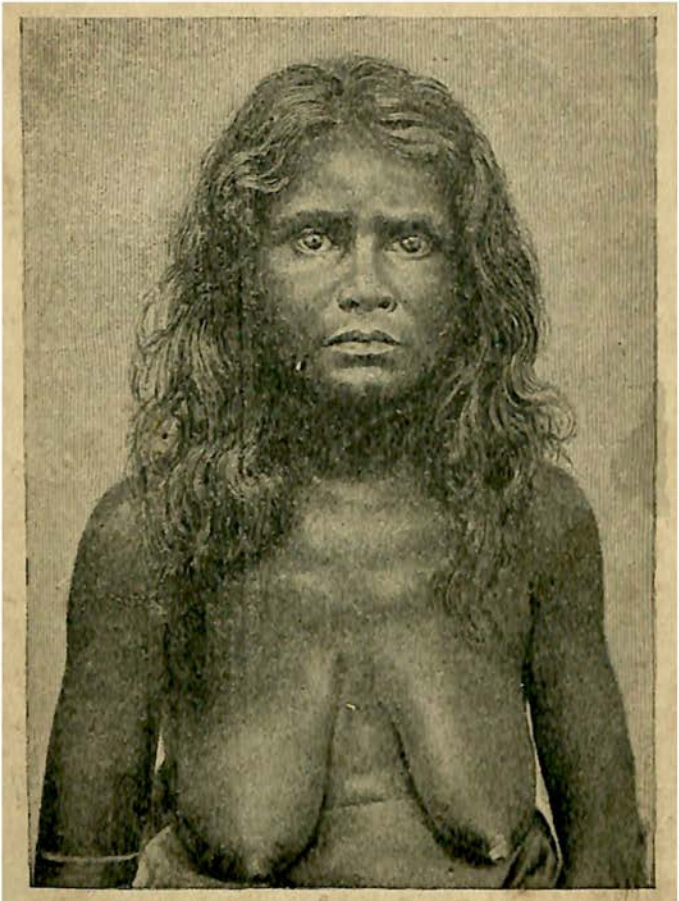


Fig. 41.

of the Deccan, and are a perfectly independent people, related to no other race. The Anterior East is occupied by tribes of a Mediterranean type, traces of whose ancestors may still be met with here but belong to a totally different race. Finally, in the extreme north and east of this huge continent there are polar tribes of uncertain type which are grouped together and included in the general term of Behring tribes.

Although neither the phenomena of nature, nor the distinguishing features of the races have created any link between the vast families of Asia, the connection has yet been maintained, but by other different and powerful factors of a civilizing character, acting like immense clamps and rivets, steadying, supporting, and chaining the nations together. It was Buddhism in the first instance which exercised such a far-reaching, such an immense influence upon the families of the Eastern world, not only as an established and recognized religion, gaining over the Indian tribes of the Himalayas, the nations of the highlands and interior, as well as of the eastern portions of Asia, Indo-China, and the Archipelago, but also as a bearer of culture and disseminator of the manifold blessings of civilization, bringing with it the moral and legal discipline of mankind, softening their rugged character, polishing their rough edges, and introducing arts, sciences, and literature to the nations. What Buddhism has done for Mongolian culture cannot be too highly appreciated.

Another levelling factor of (at the time) undreamt-of power and influence was Islam which burst forth like a whirlwind from the Arabian deserts and took hold of the peoples of Anterior Asia as far as the Ganges and the Malay Archipelago, bringing them new and peculiar forms and conditions of life, stately methods of organization, a new, inflexible (not to say stubborn) faith, and means of culture innumerable. How deep the impression made by Islam, how far-reaching in consequences in our own times, and even its geographical extent is proved by its penetration as far as North and East Africa where it was accepted in some form

or other by the native Hamitic and Negro population. Gradually Islam became more and more semitised, and exchanged its own unresisting culture for the more decided forms of a strange life.

There is another historical factor which has made itself known on Asiatic territory and interrupted the steady development of nations in the spheres attributed to them by nature. We refer to the great migrations and wanderings of peoples from the interior of the great continent, which continued without intermission throughout many epochs of history. In the earliest ages these movements began with the Scythians who originally peopled Anterior Asia and Eastern Europe, and were continued in the expeditions of the Semitic empires of Mesopotamia, followed by the vast wanderings and marches of the Huns, Magyars, and Mongolians, and finally by the Turks, who are at present the only obstacle to the peace of the western portion of Asia and the cause of the everlasting kaleidoscopic changes in its ethnographical conditions.

Thus the nations of Asia are, with a few exceptions on the borders, the product of a very complicated process of civilization and history. They are not nations or peoples in the ordinary, natural acceptation of the term, dependent upon and living in accordance with the natural conditions of their place of abode, like the North and South American hunting tribes, the Austral-Negroes, and South Sea Islanders, but they are nations which have been led to their destinies in consequence of the mixture of races, the incidents of history, and by trade and commerce, the natural conditions of their abode being only a secondary factor of lesser importance. We certainly do meet with tribes in Asia, pure "children of Nature," endowed with primitive culture, living on the extreme borders, in the most unfriendly regions, in pathless, scarcely penetrable portions of the interior, passing their lives in a poverty-stricken condition. Such tribes are, for instance, the Andamans and Nicobars in the Indian Ocean, the mountain tribes of Southern India and Ceylon, the wild

tribes inhabiting the forests of Indo-China, like the Laos and Kares of Siam and Burmah, or the Malay and Negroid aborigines of the peninsula of Malacca, the Siberian hunting tribes in the extreme east and north, or the scattered scanty remnants of the mysterious aborigines of Anterior Asia, South Arabia, and Southern Persia.

The low order of these scattered remnants of primitive people demonstrates the length and intensity of the complicated process of civilization which was necessary to produce the high state of moral culture which looks down upon us from the pinnacles of Indian monuments.

### The Indian Aborigines.

The most important factor in the ethnography of Further India is that the fair Indo-Germanic speaking population of the peninsula—to which Indian culture owes its origin—immigrated from the north-west, whereas the indigenous black-skinned population was subdued by the immigrants, and partly grafted into their political and social life. Those of the Indian aborigines who retained their political independence were nevertheless influenced, in their culture at least, by the sway of the immigrant Aryans, with the exception of a number of forest and mountain tribes which retained their barbarous customs unaffected by any ennobling influences. This indigenous black population of India which figures in the order of caste of the Indian conquerors as the "Schadras," or even as some more deeply despised caste, consists of the Dravidian peoples of the Vindhya territory and of the Deccan. Both from a linguistic and anthropological point of view they represent an independent race, and are perhaps substantially nearest to the Austral-Negroes. The indigenous population of India may be divided according to the language they speak into two large, numerically unequal groups, the Mundas or the Kolarians and the Dravidians proper. The former, the so-called jungle tribes, have retained very primitive conditions of life and inhabit

the Central Provinces of India and the Delta of the Ganges. They are already thus depicted in characteristic passages of the epic poetry of the ancient Indians. The Dravidians consist, in addition to a number of savage tribes in the Ghat, the Central Provinces and Southern India, principally of the entire population of the Deccan and of a series of flourishing

Fig. 42.

nations, influenced and civilized through Brahmin culture. Included among them we have the Tamuls, with a population of nearly ten millions, who also occupy the northern half of Ceylon; the Telugas of Orissa and the neighbouring territories, with 1,400,000 souls in round numbers; the Kanarese in the interior of the Deccan, the Tulus and Malabars on the

west coast. The polyandrian shepherd population of the Todas live in the Nilgiri Mountains, and their social conditions present a most interesting view to the student of ethnography. Of the wild tribes we will only mention the names of the Gond and the Khond, the Paharias and the Mals of the forest and mountainous districts of the tableland of Southern India, who have made themselves notorious by the sanguinary scenes enacted at their human sacrifices. The population of the adjacent island of Ceylon which has the appearance of hanging on to the South Indian mainland, presents characteristics closely allied to those of the inhabitants of Southern India. The aborigines of the island, the Cingalese, have long since been recognized as a people of culture, among whom Buddhism found a refuge and became a glorified centre for believing followers after having lost its hold on India. Their primitive state of barbarism is represented by the indigenous Weddas of the forest, whose numbers have dwindled to a few thousand only. They afford the ethnologist one of the most deeply interesting studies of the very lowest existing types of humanity.

### The Mongolian Nations.

If we separate Further Asia and the peninsula of Hindustan from the huge Asiatic continent, a territory of gigantic proportions still remains which, regarded as a whole, is populated by nations belonging to one uniform race of men of short stature and yellow skin. Ethnography describes this community of peoples as Mongolians, or a race with Mongolian characteristics. It is neither uniformity of language and culture, nor historical affinity which connects these races by a common bond, but rather the anthropological-physical side of their natures which firmly unites the entire population of Central, East, and North Asia, a bond which overrides all geographical and cultural considerations. All the races of this widely distributed group have the following points in common—a stunted growth,

short heads (brachykephalous), obliquely slit eyes, prominent cheek bones, yellowish skins, and straight, dark, and mostly black hair. Even to an inexperienced eye it is not difficult to recognize a member of this race in any given instance, but beyond these there are no other characteristics.

Having regard to general features only, the mass of these nations are divided by language into two large groups—those employing a monosyllable, among whom may be counted the

Fig. 43.

Chinese, Thibetans, and the inhabitants of the Indo-Chinese peninsula, and those speaking a language of dissyllabic roots, and comprising the inhabitants of the Ural-Altai, the Japanese, and the Koreans. If we attentively consider the development and affinity of nationalism in this huge territory, we are confronted by still larger numbers and greater divisions which only give way to extended uniformity in the course of thousands of years of culture, and through the

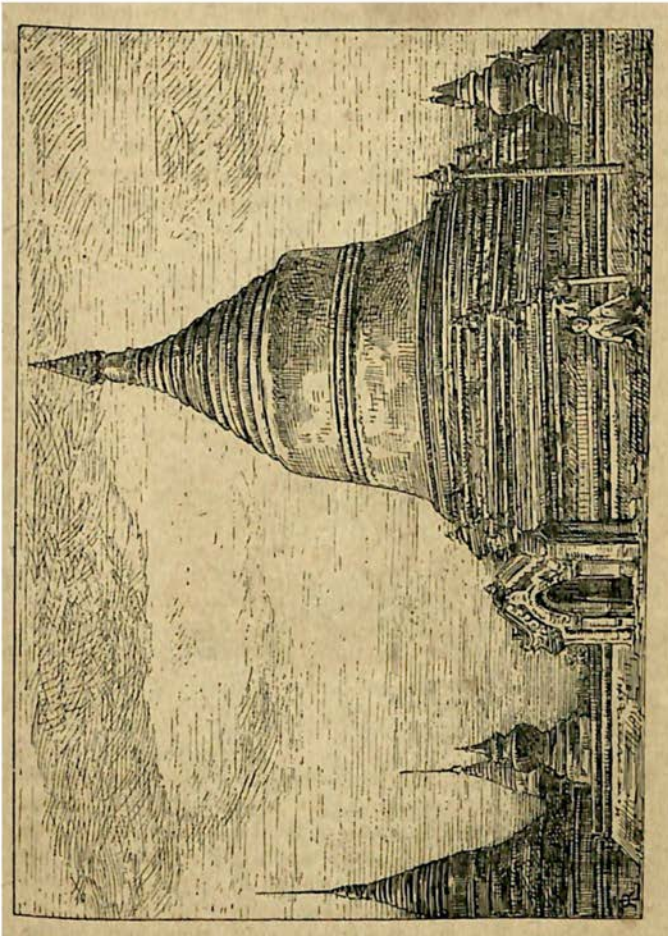


Fig. 44.

medium of state-formations upon the soil of China and Japan and to some extent in the Indo-Chinese peninsula. And the degrees of culture shown by all these nations, ranging from the primitive poverty of rude jungle life to the heights of Chinese and Japanese political civilization, are as various as we should expect, taking into consideration the widely divergent geographical configuration of the different countries. Bearing all these important points in view, we have no difficulty in dividing the Mongoloid family of nations into three great branches—the south-eastern Asiatics who maintain an independent position on the Indo-Chinese Peninsula both with respect to language and to culture; the civilized population of Eastern Asia who possess among themselves conditions, both of history and of culture, of a far-reaching nature; and the Ural-Altaic nations in central and northern Asia who are as much related to each other in culture and language as they are different in the same respects from the other branches of this family.

### The South-Eastern Asiatics.

The inhabitants of the Indo-Chinese Peninsula are connected with the indigenous Dravidian population of Hindustan. They are the Malayo-Chinese who have incorrectly been called the Indo-Chinese. For anthropological reasons we must join the populations of Thibet and the Himalayas to them, and it will not be very difficult to locate these races, at least outwardly.

The races living farthest west and north are the Thibetans or Botyas who inhabit the snow-clad and mountainous land of Thibet proper, Ladakh and Little Thibet, and are nominally under Chinese sway. Besides these we have a number of races who inhabit the Himalayas, and we must specially note the Leptchas in Sikkim and the Sifans in South-Western China. These nations live semi-nomadic lives, and are engaged in cattle-breeding in the rugged mountainous districts. They receive their typical

characteristics mainly through Lamaism which is the northern development of Buddhism, a religion distinguished by its matured, priestly hierarchy, its innumerable churches and monasteries, and its leaning towards a mechanical out-

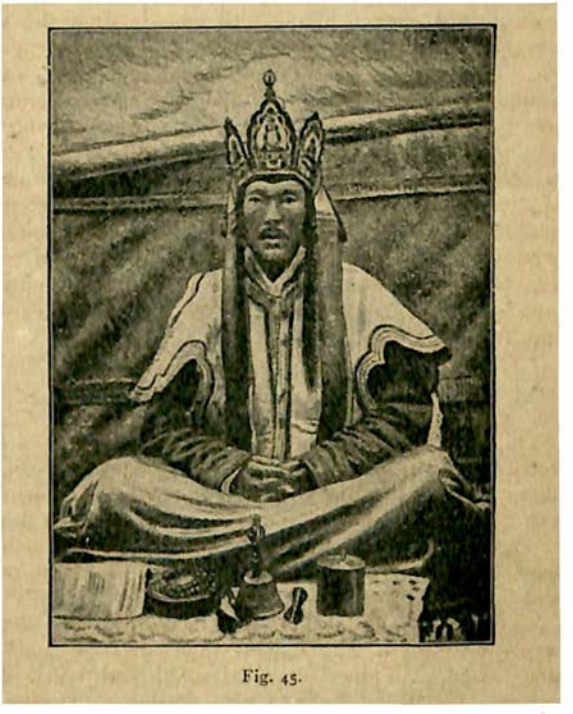


Fig. 45.

ward religion. In Thibet it has become a fully-developed theocracy the centre of which is Lhassa, the mysterious residential town of the Dalai-Lama, the Buddhist Pope. The Burmese tribes form another branch whose cultural and political centre is the kingdom of Burmah, formerly inde-

pendent, but now occupied by the English. They are also scattered over other districts, especially in the kingdom of Pegu. To these nations may be added the mountain tribes of Arakan on the Irawaddy and Brahmaputra, under the name of the Lohita nations. A third group consists of the Thai or Siamese on the Menam, whose civilized neighbours are the Laos (the Shans) in the north. The eastern half of the peninsula contains the Tonkinese, Annamites, and the inhabitants of Cochin-China, who are regarded as the descendants of the KHMERS. In all parts of the Indo-Chinese Peninsula we find that those nations which have attained a higher degree of culture and possess political forms of life have settled upon fruitful and populous alluvial soil, watered by the rivers of the mountainous interior. The home of the savage tribes related to them is in the mountainous forest country of the interior. Already of old the Indo-Chinese Peninsula was alternately influenced by Hindustan and China. The history, domestic development, and intellectual culture of the entire peninsula have received the most important additions from either side alternately. On the whole, however, the western portion has been more influenced by Hindustan, the eastern by China. If the culture of Siam is in many respects an Indian ingraftment, that of Tonkin and Annam is merely a pale impress of China. It is now scarcely possible to gauge the influence of the Malay element on the racial peculiarities and domestic development of Indo-China. The number of cities in ruins in Indo-China, among them the world-famed Buddhist cities of culture of Angkor Vath in Cambodia, are particularly noteworthy, and show, at any rate, that their present condition offers a sharp contrast to their past glory. Upon this soil the course of history has indeed been full of vicissitudes.

Architecture and the plastic arts in Indo-China under Indian influence attained a much higher standard than that which we find there to-day, and we note the same course of decadence in poetry, the fine arts, industry, and more especially in all productive labour of the Indo-Chinese Peninsula.

The existence of all these nations is based and dependent upon agriculture. The cultivation of rice predominates as well as tree planting, a most important factor in agriculture. The production of valuable timber plays an important part. Besides the buffalo, the tame elephant is employed as a domestic animal. The diet of the people consists principally of rice, fish, and tropical fruits. It is never so plentiful as we find it elsewhere, *e.g.* in China. Commerce is for the most part in Chinese hands, likewise the coinage which has the Chinese impress. The organization of social life shows traces of both Indian and Chinese influence. We have the Indian caste system and the Chinese bureaucracy. The legislation is modelled upon Chinese principles, based upon the ancient rights of families, reminding one of Malay legislation. The system of government recalls both Indian and Chinese characteristics, despotism in the west, bureaucracy in the east. Above all hovers that religious and moral atmosphere which, from the time of Buddha in India, has thoroughly impregnated every sphere of Buddhism, obscuring and hindering every intellectual effort for greater freedom.

### The East Asiatic People.

There is reliable evidence of the presence of Man in the earliest times on Eastern Asiatic soil. By the discovery of a number of finds a Stone Age both of the older and younger period is proved to have existed in the Indo-Chinese Peninsula as well as in China and Japan—a dim light upon the earliest colonization of that immense territory. The chief features in the history of the population of Eastern Asia are a gradual, uninterrupted expansion by means of peaceful agricultural pursuits and vast migrations of people towards the east passing through Corea and settling in Japan. Although racial characteristics and form of culture have united all the nations and kingdoms of Eastern Asia under one common head, they are nevertheless separated by language.

The Chinese language with its monosyllabic roots stands out

in striking and noteworthy contrast to the dissyllabic tongue of Corea and Japan, whilst the Chinese themselves figure as a nation of pre-eminent importance, above all on account of their enormous population, the hoary antiquity of their history and culture, and the originality and independence of their development. In the Chinese kingdom we are confronted by historical impressions of unparalleled magnificence. It is not quite permissible to regard the 400,000,000 Chinese ethnically as a uniform body, even if we allow that other than Mongolian elements could scarcely have participated in building up the Chinese nation. It is indeed difficult to say whether the provincial differences, which are easily recognizable among the huge population, are the results of separate development in later times, or whether they are the remains of original distinctions in the genealogy of tribes. The Chinese themselves make a marked ethnical distinction between the inhabitants of the different provinces, as they are differentiated by their various dialects, and give distinct names and a separate history to individual groups.

When we speak of China we always and involuntarily think of the harbour towns which have been opened to Europeans along the coast of the Celestial Empire; but in reality China is a vast continent, depending upon two rivers for its existence and shape as Egypt does upon one. That huge river, the Yangtzekiang, with its twin stream the Hoangho, is what forms the geographical area of the development of the Chinese people. Having its source in the high tableland of Thibet, which is still for the greatest part unexplored, it pursues its majestic course in huge windings to the sea. Its length is 5080 kilometres. It is thus the longest river of the Old World, and is only exceeded in length by the Mississippi, the Nile, and the Amazon. Unlike the sister stream, the Hoangho, the Yangtzekiang flows steadily in its bed and pursues its course in innumerable windings through most picturesque mountain ranges until it reaches Szesthuen, the largest, most beautiful, and most favoured province in the whole of China. In the area of the plains which the river

frequently threatens to inundate, the country is thickly strewn with villages and towns, and the soil is richly cultivated high up the mountain sides. The Yangtzekiang leaves this province in a narrow but magnificent course and finally emerges in the open, where it unites its waters with those of the Han and feeds three enormous towns, Wutschang, Hanyang, and Hankow which represent to a certain extent the heart of China.

The Chinese lowlands are distinguished by an extensive net of waterways with numerous branches; and the Chinese have taken advantage of the natural wealth of watercourses to build innumerable canals after the manner of the Dutch.

But all this is only, so to say, the heart of the empire, or at most its body, whilst to pursue the anatomical simile further, its head or main portion lies in the coast regions, where the seat of the central government is situated, and its extremities extend far away into the north and west of the Asiatic interior. There are Chinese in Manchuria as well as in Mongolia. They extend to Thibet and advance as conquerors to eastern Turkestan as far as and into the Himalaya mountains.

As a consequence of its immense area China has ever consisted of a number of provinces almost independent of each other and with a distinctive population over which Chinese customs obtain, knitting them closely together by their characteristic cultural forms. Chinese history is a very maze of internal warfare and continual warding off of the attacks of aggressive Mongolians from the interior. It is well known that the conquering Manchus of Tungu-Mongolian origin permanently established themselves, their dynasty and their political preponderance, in China about the year 1644.

### The Japanese.

The Japanese are in cultural importance the second nation in Eastern Asia. In spite of their modern civilization, ethnologists class them after the Chinese. Their island

kingdom is well organized, mountainous, and endowed with a happy climate. The Japanese of the present day are a mixed race springing from Mongolian immigrants in prehistoric times and from an indigenous population, remnants of which are still to be found among the unkempt hunting and fisher folk of the Aïnos in the islands of Jesso and Sachalin. These prehistoric migrations probably originated from the Chinese mainland through Korea from south to north. Recently a share in the formation of the Japanese people has been attributed to the Malay as well as to the Mongolian races.

Language, as we have already remarked, clearly distinguishes the Japanese from the Chinese and Malayo-Chinese groups, amongst which their physical characteristics would otherwise easily have classed them. It is polysyllabic and agglutinative. The present written and spoken language is indeed a mixture of two entirely different dialects, the old Japanese and the Chinese. Compared with the Europeans the Japanese are short of stature; the men average about 150 centimetres in height, the women considerably less. Amongst the people different types are clearly to be distinguished. The present population of Japan exceeds 36,000,000. The physical constitution of the Japanese is on the whole weak.

Intellectually the Japanese are many-sided, but not very talented. They have been fitly called the "French of the East" in this respect. Ordinary ideas are easily grasped, and taste is more frequently exhibited in their literature and art than profound thought. In their entire cultural history they figure rather as the adapters of foreign ideas than as the creators of their own. In many respects they are the diametrical opposites of the Chinese who are so reluctant to import fresh ideas from abroad and so jealous in guarding their own, and whose culture underlies that of the Japanese.

The most prominent feature in the character of the Japanese is their geniality and their love of life. It never occurs to a Japanese to find fault with his lot, even if it is the most galling. Having always passed his life amidst

surroundings of culture, he is polite and has a pronounced leaning towards companionship. Owing to their innocent regard for the smaller details of life, the Japanese have been called a nation of children. At the same time we must bear in mind their many equalising features, their chivalry, their contempt for death, and their sublime courage and bravery, numerous striking examples of which are presented to us in their internal wars which lasted for many centuries.

They had long been accused of a desire for reforms and of being susceptible to foreign influence, and it is to these very characteristics that we must ascribe the transformation of their country during the last three decades from the worst forms of Orientalism to a civilized political State completely modelled upon European institutions.

## The Koreans.

Just as well informed as we are concerning the Japanese, so scanty, until recently, has been our information about the Koreans. The country well deserved the reputation of being a sealed land which jealously guarded itself against all intercourse with the outside world. Korea is a country which remained stationary and clung to its original Chinese customs with rare persistency and conservatism. With its feudal, aristocratic form of government it presents to the observant traveller a sad and monotonous appearance. From beggar to minister all are dressed alike in one style of single-hued apparel, all are in white. The women exhibit the peculiarity that they do not cover their bosom, otherwise the entire body is carefully clothed. Town and village wallow in the same filth, their mud-huts are thatched with straw, and altogether present a sorry appearance. The soil of the country is on the whole very productive. Among the many products we notice maize, wheat, millet, hemp, and beans, and upon wide expanses of country we remark with lively satisfaction the cultivation of the world-renowned Spanish pepper. Ancient China looms largely everywhere, in the home as well as the palace. Its old systems, as reverently conserved as their

jealously guarded pig-tails, but with a little European veneer, are the fundamental principles of Korean administration. Society is divided into castes like a pyramid with terraces, the apex of which is a despotic régime of patriarchal form, but the internal weakness of which cannot be hidden from the people in spite of the brutal police administration. But the Korean people have earned an eminent place in the history of culture for having in earlier ages strongly and fully diverted the stream of Chinese civilization to Japan.

### The Mongolian and Turkish Nations.

The third great group of nations of Mongolian origin are settled along a line extending from the bay of Okhotsk as far as Lapland. They lead a nomad life, maintaining themselves by hunting, fishing, and cattle-breeding, but they frequently abandoned for a time the conditions of their primitive existence in order to hastily collect and join their forces for a march of conquest, by which they made their appearance in the arena of history and created one of its chapters. They are the Altai of Castrén,[1] possessing one style of language and uniform physical features. In this immense area of nations which as far as history tells us, have constantly been changing their habitations, the Mongolian type extends from the extreme East even into the Russian Empire with gradually decreasing distinctness. A similar condition of affairs is observable with the languages and forms of culture of these nations; a uniform type is everywhere visible, although the common descent of some of them is occasionally obscure. According to the languages which they speak, these races may conveniently be divided into five groups—the Tungooses, Mongols proper, Turks, Finns, and Samoyeds. They settled in the northern and central portions of the globe in larger and smaller groups, maintaining themselves with varying fortune and degrees of

[1] M. A. Castrén, 1813–1853, one of the greatest authorities on the ethnology of northern Asiatic nations.

culture. The Tungooses, including the conquering Manchus whose dynasty ruled in China since the year 1644, took possession of a large portion of Eastern Siberia as reindeer-shepherds without any important mission to fulfil in the history of culture. Some of their tribes penetrated further and still occupy the most eastern portion of the globe.

The second branch of these northern Asiatics are the Mongols who present the purest type of the whole race. They inhabit the wilderness of Gobi, the neighbourhood of the Sea of Baikal and wander, as shepherds, as far down as Herat and Kabul. These are the nations which ancient students of ethnography incorrectly called Tartars, in accordance with a play upon words on the part of Louis the Saint. They are one of the most savage and unclean peoples known to ethnography, but they were wonderfully softened and civilized through the influence of Buddhism which found in them willing adherents, without however giving up their Shamanistic character. On many occasions their loose bands were hastily collected together by conquerors and rulers in order to take part in terrible assaults upon other nations. The appearance among them of a Djinghis Khan who was able to pose as a conqueror of the world, is in itself remarkable enough. We need mention only three of their families—the East Mongols, the Kalmuks, and the Buryats. Stronger in numbers and of greater historical importance are the Turkish nations in Central Asia. In the east, they resemble the Mongols in language and appearance, in the west, the Turks become intermingled with the races of the central countries in the closest possible manner, whilst in the interior the Oesbegs, Oigurs, and Yacoots in Central Asia have remained purer. Owing to the very nature of the nomadic life of shepherds there are both larger and smaller tribes amongst the Turk peoples.

Kingdoms were founded with gorgeous courts in which writing and literature were cultivated. We need only mention Oesbeg, a ruler of the Golden Tribe, Tamerlan, the Seldshuk princes of the Turkoman desert, and the Chanats

in China, Bokhara, and Samarcand. And to quote the best-known example, we all know how the Osmans who in the eleventh century still inhabited the Turkoman desert of to-day, were able towards the end of the Mediæval Age to press forward in their irresistible march of victory, and for a time to raise the whole question of the development of

Fig. 46.

Oriental culture upon European soil. Turkish tribes are found sporadically in the Caucasus, on the Volga, and on Lake Balchash. Less important in the history of culture, but scarcely less divided into numerous branches than the Turkish people, are the Finn races, which may be classed in four large groups—the Ugrian, the Bulgarian, the Permian,

and, in a narrow sense, the Finn. They are the Ural-Altaians, so called because of their dwelling upon the Ural Mountains and in the Altai, that is to say, the inhabitants of Western Siberia and Eastern Russia. Of the Ugrians, the Majyars alone are remarkable on account of their European conquests and settlements. With them the Ostyaks and Moguls are closely connected. As regards the Bulgarian branch we must particularly notice that the European Bulgarians on the Danube are no longer included under this head. They are rather Slavs, both by race and language. But we do know of the Bulgarians of the Volga and the islands of the Tcheremisses, Mordwins, and Tchuwashes in Southern Russia which may also be enumerated with them. The Permish branch and the Finnish branch proper, who inhabit the extreme eastern and northern portion of Europe, are best represented to us by the Finns and Lapps. They live by cattle-rearing, hunting, and fishing, but have been raised to a higher status by their neighbours the Slavs and Teutons. They live semi-nomadic lives, but are not wanting in higher culture. Their epic poems, which we find in the Kalevala, throw a brilliant halo over their character.

Finally the Samoyeds, the fifth branch of the Altaic group of races, are scattered far beyond the fluvial territories of the Yennisei and the Ob. They are a rough race of hunters who in their many wanderings have spread over the northern tundras of the continent and exhibit their barbarous adhesion to cannibalism in their very name, which in Russian signifies "self-eaters."

### The Polar Races.

The most northerly inhabited portion of the Old World is scantily peopled by a few tribes and races who being settled upon the most unfruitful portion of the globe, have a hard struggle to obtain the necessaries of life. We cannot possibly classify these tribes under any particular race, although they are most akin to the Mongolian family in appearance, still less can a thorough relationship be established between

the different languages spoken among them. They are all either experienced sea-fishermen or hunters, living on the shore of the ice-bound ocean, the Behring Lake, and the Okhotsk Lake, or they have wandered northwards as far as Greenland like the Esquimaux. We cannot imagine them without dogs and reindeer. The sea is their most important source of sustenance, the arena of their power and cunning. The law of the climate imposes upon them a half-nomadic existence, and for the same reason the tribal connection is a loose one, and the fierce conditions of life are softened. The Ostyaks at Yennisei belong to the same race, but are not to be confounded with the Ostyaks of Ob, likewise the Yukagirs on the Siberian ice-sea, and the Aïnos, who have already been mentioned. Also the Kamtschadalians, Koryacks, and Tchuktches who have attained a higher and more secure position in life through the possession of dogs and reindeer. The transition to the Esquimaux is formed by the Namollos who live on the Behring Straits and along the frozen ocean. The Esquimaux occupy the most northern territories of the Old World. At the time of the first arrival of the Normans in America, about A.D. 1000, they spread further south along the Atlantic shore, and it was only in the fourteenth century that they wandered into Greenland, their present home. When we consider their technical and nautical skill, their peaceful companionship and their works of art, it is impossible to regard the Esquimaux as one of the lower types of civilization.

Nature's scanty means of civilization in Arctic climes have been turned by them to wonderful account in obtaining and planning their livelihood, and they have succeeded in peopling the highest northern portions of the earth, without being acquainted with metals, like a people of the Stone Age who regarded the floating driftwood of the ice-bound sea as one of their greatest treasures. In addition to the foregoing the continent of Asia also embraces a number of nations and races which have taken a very prominent part in spreading culture and civilization. We refer to the Semites and Aryans of Western Asia who played a leading rôle in Oriental

ages of antiquity and in the intellectual history of the Old World and who not so very long since were forced to renounce it. These nations are closely connected by kinship, language, and culture with a number of races inhabiting the neighbouring continents of Europe and Africa. The Hamites in Africa and the Indo-Germans in Europe are inseparably related to that primeval, civilized people of Western Asia which we have yet to describe. Accordingly, all these races which, by reason of their physical characteristics, are more closely related to one another than to any of those already mentioned, have been included in one great race, described as the white or Caucasian race (Blumenbach), or more happily, the Mediterranean race. Indeed, as a matter of fact, all the races included here under one uniform standard of physical characteristics are throughout such as have settled around the great Mediterranean sea-basins. The history of this race is at the same time the history of the world, in the ordinary sense of the word. Before closing our investigation with a description of them we must first pass over to the Dark Continent and learn something about the indigenous races of Africa.

### *8. The African Nations.*

Belonging geographically to the Old World, the Dark Continent is ethnographically a continent in itself. With the exception of the Hamitic population which immigrated from the north, the whole of Africa from north to south is inhabited by characteristic nations, racially distinguished from one another, but forming a distinct family by themselves in undeniable contrast to any other group all over the world, even to the black Austral-Negroes, or the dark-skinned Papuans. Corresponding to the magnificent, uniform, physical nature of the African continent, with its plants and animal forms evenly distributed over its immense area, the country is inhabited by one single great family of the human race, naturally divided in numerous branches accord-

ing to physical characteristics, language, and culture. The chief branches of this race are the Bushmen, Hottentots, Negroes, and Bantus, the two latter differing from one another in language only. It would therefore rightly appear that we are still able to maintain the old theory that the negroes represent the true, indigenous population of Africa, however much the latest students of ethnology labour to limit and refute the idea. The Dark Continent, with its negro culture in the widest sense of the word, is next to Australia the most uniform continent of the earth. Its coast-line is rugged and, in comparison with the area, unfavoured by nature, which accounts in a measure for the low order of the inhabitants. In addition to these scant facilities for maritime traffic we have the impassable nature of the interior, which is another feature of the African continent. Africa has a double girdle of deserts, one in the north, the other in the south, which divide the continent into several distinct and significant areas of human development. The gifts of nature to the African continent are not small, and at any rate considerably surpass the natural riches of America. Indigenous corn, like the native Durra (*Sorghum vulgare*), batatas and yams, mealy bread-roots, and as regards fruit-trees, the Dum and oil-palm are original possessions of Africa. For centuries past, Africa has been further enriched through Arab and European enterprise by the natural treasures of the temperate and torrid zones of Asia and America which have been transplanted thither. Cattle-rearing is one of the mainstays of African existence, and for this purpose the animal kingdom of this continent supplied oxen, sheep, and goats; whilst for hunting purposes it affords the choice of numberless animals both small and large, including the lion and the elephant. Even to-day the steppes of East Africa and the numerous park-like territories on the sea border are a paradise for the hunter. Productive salt-beds in different territories met the constant demand for this indispensable condiment and quickened trade and commerce.

The never-failing wealth of metals in strata and mines

Fig. 47.

facilitated the uninterrupted course of an Iron Age over the entire African continent, affording the negro a far higher position from a technological point of view than even the cultured inhabitants of America. Nevertheless negro culture is wanting in those higher qualifications which lead to dexterity, such as we meet in Central America or in Mexico. The African negroes never succeeded in spontaneously evolving a system of writing. Their administrations were always of a transitory and loose kind, their art never attained the monumental form which characterises the art of the bearers of culture. In matters of religion, they have always retained the rudest ideas and forms of worship, a prey to their foolish imagination and abject fear of spirits. From the remotest times, Africa could find nothing else to offer other continents and races in exchange for the products of their civilization but her own children; and that, ever callous and defenceless, her people should have borne the cruel and degrading yoke of slavery for all time is not the least significant sign of a low state of development.

### The Bushmen and Hottentots.

In studying more attentively the individual groups which make up the population of Africa we notice one race occupying a small portion of the southern extremity of the continent which we must regard as a separate and distinct people. They are the two tribes, the Hottentots and the Bushmen who are for the most part scattered about in groups (hordes). The bushy entanglement of the hair is common to both of them, likewise the leather-brown colour of their skin, the smoothness of their bodies, and the peculiar, steatopygous development of females. Linguistically they have in common the rare feature of the smacking accent, which has been proved by Dr. Oscar Baumann to exist also among East African peoples. From most anatomical points of view, these two South African tribes differ completely from the negro proper, so

that their separation as a distinct race appears quite justified. Bushmen and Hottentots, although physically closely connected, are ethnologically distinct races. The Bushmen are small of stature, a restless race of hunters, wandering from place to place in troops of small numbers. On account of the scarcity of water in the semi-desert tract of the Kolohari Steppes which they inhabit, they have never attained a permanent and settled form of living. On the other hand, the Hottentots, who at the present day have indeed almost disappeared as an ethnological individuality, are known to us as shepherds willing and glad to supplement their food-stocks by fruits and plants.

Their houses are like bee-hives and are made of wooden sticks and rush-mats. They are known under the name of Hottentot Kraals. The people are clothed in leather, and armed with spears, darting-sticks, bows and poisoned arrows. They have a keen longing for intoxicating liquors, and smoke hemp which stupefies them. All these characteristic features, in addition to their dances and fables of animals, raise them appreciably above those unstable hunters, the Bushmen, whose only claim to a higher condition of existence is based upon their remarkable drawings in the rock, which are found in great numbers and excellence wherever the Bushmen have taken up their quarters. There is a fairly reasonable theory that the Obongos in West Africa, the Akkas in the centre of the continent, and the dwarf race which Stanley noticed in the great virgin forest of the Congo territory and which Stuhlmann remarked in East Africa, all hordes of stunted physical growth, are the remnants of an indigenous dwarf population related by race to the Bushmen, and ousted, scattered, and almost exterminated by the negroes.

### The Bantu Negroes.

By race and culture, the negroes of Africa, whose dwellings extend from the southern border of the Sahara to the territory of the Hottentots and Bushmen and who exist in

innumerable degrees of physical, ethnical, and political development, are members of one and the same large family. By language, however, they are divided into two easily distinguishable groups, the Bantu negroes, who preponderate in the south of the continent but extend to the fifth degree of northern latitude, and the negroes proper of West Africa, Central Africa, and the Soudan. The languages of the Bantu negroes, closely related to each other, are characterised by the employment of prefixes, as in the use of the syllable

Fig. 48.

*wa* as a prefix of many names of nations in South and East Africa, and in the use of the prefix *u* for many territories. The enormous Bantu population, which is scattered over such a gigantic and geographically varied expanse of country, is divided by ethnologists into many distinctly different principal groups, all of which are again subdivided into many smaller branches. A striking contrast in the mode of life favours this manner of division. Thus the first main group in South Africa comprises the nomadic, warlike owners of herds, the *Kaffirs* and the *Bechuanas*, who are related to them. Their

neighbours, the south-western Bantus on the Zambesi, come next and are, geographically considered, a distinct group. They form the ethnological transition from the nomad population of the south to the purely agricultural tribes of Central Africa. The inhabitants of the Congo are another large group of the Bantus clearly connected with the coast population of Lower Guinea, but possessing their own characteristic cultural development which has sprung many surprises upon us. The last great Bantu group are the East Africans who are typical agriculturists.

All the Bantu nations, with the exception of those of South Africa, have experienced the far-reaching influence of the Arabs who came from the east coasts, of Islam, and of the slave-trade which lay in their hands. Their progressive development has been likewise greatly hampered and injured by the devastating incursion of northern Hamitic tribes like the Massai. The present disposition of the various races is primarily the result of several great racial emigrations which have been made from the north to the south and back again; but it is also the result of victorious campaigns conducted by individual tribes, of decimating epidemics and of famine, which have robbed whole territories of their indigenous populations. The Kaffirs, Bechuanas, and the peoples of the south-western Zambesi are divided into a bewildering number of tribes and kingdoms. Nevertheless, it seems possible to paint a common picture of their mode of life in a few light touches.

South Africa is situated in the zone of the trade-winds, with uncertain rainfall; it possesses but few stretches of uninterrupted forests, but as a set-off it has park-like steppes. Cattle-breeding is therefore encouraged, whilst agriculture is of less importance. As a consequence, the South African races are not divided in clear and distinct groups, but are like all nomads, loosely connected. A second-rate river like the Zambesi is sufficient to keep large nations apart here. Moreover, we have an important preventive of cultural development, for the population of each race is a very small one; and even the

paucity of numbers is again reduced through the division of the people into innumerable tribes and clans who constantly checkmate each other by robbery and revengeful wars.

Individual despots have for a time snatched greater power and held sway over larger extents of territory upon the soil of Central South Africa, but these have always been of a temporary nature only. The real life of the Bantu negro is passed in the village, if the kraals with their low round huts are worthy of the name. The conical shape of the dwelling and provision-huts is characteristic of this district; it tends to make their villages also circular in shape. In the arrangement of the huts, which are grouped round that of the chief, the patriarchal supremacy is clearly maintained.

The oppressed condition of many tribes has led them to pitch their quarters in the most sheltered positions. We can fully imagine the impression created by large "towns," formed of such conical huts, with no attempt whatever at arrangement according to streets. Quite in contrast to the habits of races of a higher order, hut-building is here the affair and work of the women, six of whom can build a large house in eight days—a reminiscence of the days of the matriarchate. The South African keeps his most important possessions near him, or in many cases literally around him. In the circular sheepfolds around his straw-thatched hut he keeps his flocks of sheep and goats, his cattle herd in their own thorn-sheltered pens, whilst his dogs and poultry live with him. Besides hunting, the care of his cattle is almost his only occupation. The people depend upon their cattle for sustenance, as the results of the fleeting attempts at agriculture made by the women of these tribes only serve to eke out the meals. In the whole public and private life of these cattle-rearing races, the herds play an important part; agriculture is only in so far important as it keeps the women working all day at the plough. Our picture (Fig. 14) of a woman with her baby on her back, breaking up the clods of earth with her hoe, fully represents such conditions. However scanty the arrangements of house

and household may be, there is nevertheless a slight sense of the value of ornament and luxury in the household furniture and implements. The wood-carvings on spoons, chairs, and vessels, the embellishments on iron and leather articles, the art of plaiting, and freehand pottery are all worthy of note, if we wish to form an opinion of the intellectual capacity of this

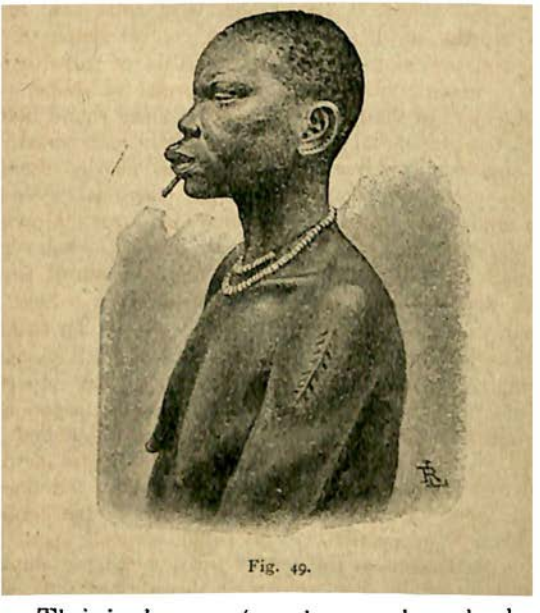


Fig. 49.

race. Their implements of war have not been developed to such an extent as we should be led to expect, taking into consideration their warlike circumstances. In the division of labour between men and women, the duty of providing clothing and ornament falls mainly upon the former, as is the case with many primitive races. The man appropriates the best pieces for himself, altogether he annexes more articles for the

adornment of his person than the oppressed woman who considers herself sufficiently adorned with a modest little apron and a few glass beads. The artistically knitted skin cloak (carosse) is a product of the chase, that is to say, of men's work, and similarly the gewgaws used for their adornment are composed of the claws of beasts of prey, tusks, and strips of hide, in short, of all sorts of trophies of the chase, and have the nature of a talisman. In this country they also have the most curious and troublesome methods of dressing the hair,

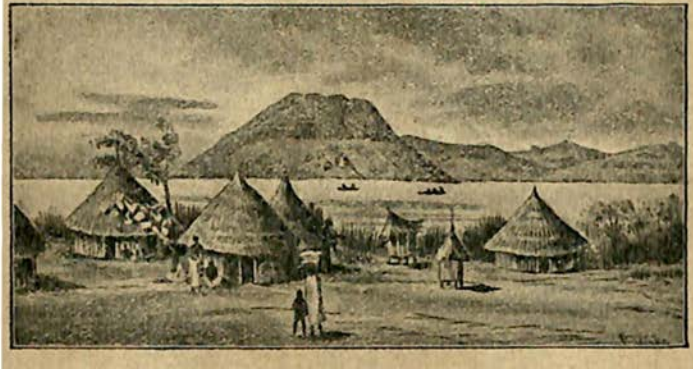


Fig. 50.

weeks being often spent in attaining the desired fashion. They have a peculiarly confused belief in spirits, which throws a deep shadow over the life of these races. Its root lies in their incomplete conception of death and extends to the smallest as well as the most important circumstances of their life. They practise witchcraft the whole day long. In their public life, and particularly in legal affairs, all their innumerable small domestic and private matters are definitely settled by certain superstitious procedure. This superstitious belief is strengthened by their ghostly ideas of death,

which is very closely bound up with their lives, as is the case with all primitive races. The equipment of their graves clearly indicates their misconception of death. A closer investigation of these races introduces us to the south-east Kaffirs, the Zulus, the Matabeles, Bechuanas, and northern Kaffirs. Of these the Zulus, the most warlike tribe, are the best known. Among the south-western Bantu races the

Fig. 51.

most prominent are the inhabitants of the Marutse-Mambrunda and the Lunda kingdom, our information concerning them being derived from the travels of Emil Holub. The agricultural tribes of East Africa who first came within our purview by the colonising policy of Germany and England in these regions are properly divided into three main groups—the races on the Nyassa, those of the maritime districts, and the tribes between the coast and the lakes.

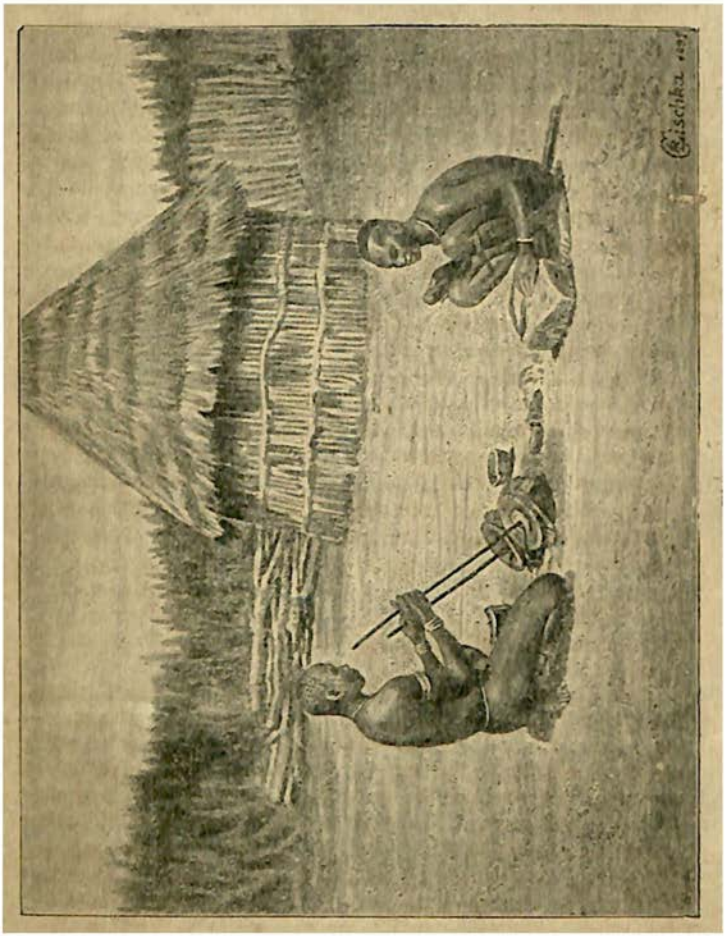
Finally, the races on the Congo and in Lower Guinea, whose originality has suffered most along the coasts, and who on the central and upper Congo and its tributaries have developed the highest state of African internal culture, are for the most part split up into small divisions, the ethnographic confusion of which can best be seen by reference to the map. The most important are the inhabitants of the lake territories on the Victoria Nyanza, the Albert Nyanza, and Tanganyika, where flourishing and populous states in the territories of Uganda, Unyoro, and Karagwe have prospered under the sway of the Hamitic shepherd tribes, the Wahumas, Wagandas, Wamjoros, and Warundis.

### The Soudan Negroes.

Whilst, on the one hand, the Bantus, who are related to one another by language, represent one of the chief families of African negroes, and are in other respects closely connected, although swayed in certain areas by Semitic immigrants or governed by Arab influence, we are confronted, on the other hand, by the second northern groups of negroes, the true negro population of Central Africa and the Soudan, who present, in a far lesser degree, a unity of common origin and a uniformity in style of life. The negro population of the Soudan is crossed with fairer-complexioned tribes, and subjugated and ruled by warlike stranger immigrants. The numerous processes by which races are amalgamated have here presented to us a variegated mass of the sharpest ethnological contrasts. If we consider the influence of the Berber races of the north which has existed for thousands of years, the mighty changes wrought among these races by Islam, to which the Soudan negroes have for the most part been won over and which, to cite one single case, has produced Mahdism in the Egyptian Soudan, with its accompanying wars of devastation and annexation, if we consider the constant infiltration of the Hamitic element in the East, and if, in addition to all these influences, we take into con-

sideration the many original varieties of the negro population itself, we are forced to the conclusion that in the Soudan there is nothing but ethnological chaos. Nevertheless we are at liberty to consider some of their chief groups. One of these is formed by the inhabitants of the west coast and of the adjoining interior as far as the Niger; that is to say, by the population of the New Guinea coast on which trade is carried on in slaves, gold, and pepper, and by the tribes of Senegambia and Upper Senegal. Within this territory, typical and notorious, independent States existed until recently, such as Ashanti and Dahomey. Here we also find the remarkable existence of an original negro writing among the Wei, in the hinterland of Sierra Leone. And we must at least make a passing mention of the Djolofs and Mandingos in Upper Senegal, a victorious race, who obtained historical importance in the Western Soudan. This group is followed by those of the Haussas and the Fulbe States on the southern boundary of the Sahara, which have attained a relatively flourishing degree of culture and a consolidated political power. The principal tribes of this family are the Haussas, a true negro race, who founded these States, the Hamitic Fulbes who at the present day maintain their supremacy, and the mixed races of the Sonhray who have an entirely isolated language. The third group comprises the four negro kingdoms of Bornu, Baghirmi, Wadai, and Dar-Fur, with a most varied population.

To these we must add the desert population of the Tibbu. The negro origin of these races has been conspicuously changed by Hamitic, and especially by numerous Arab mixtures. Although Islam preponderates, the original paganism has nowhere yet been crushed out. They are all characteristic forms of culture with eventful histories. The fascinating picture presented by this remarkable cultured population on the southern boundary of the great desert is placed in striking contrast with that of the inhabitants of the territories of the Upper Nile. The Shillooks on the White Nile, the Dinkas, Nuers, Baris, Madis, and Schoolis at the source



and on the tributaries of the great stream, are a primitive and inferior group of tribes. To these we must add the warlike and cannibal Niam Niams and Monbuttus, who are of uncertain ethnological importance, but who possess a surprising degree of culture and intellectual activity. The Soudan, as a tropical forest and corn-land, compels its inhabitants in the first place to become agriculturists. This occupation favours their consolidation and leads to political organization. We invariably find despotic autocrats holding sway here, whose rule is not based upon such temporary and loose foundations as we noticed in South Africa, but is frequently the subject of connected history. Among all negroes, civil rights form the subject of anxious and thorough study. All the above-mentioned nations share the belief in fetishes and the fear of spirits and charms. The treatment of iron and the art of wood-carving form the technological basis of their material existence, whilst the preparation of leather, weaving, and the treatment of the bark of trees are the industries which help to provide them with clothing. The Bantu nations are perhaps more instructive from an ethnological point of view, but hidden in the medley of Sudanese nations there lie a host of fascinating problems for the anthropologist and historian.

### *9. The Nations of the Mediterranean Race.*

We interrupt our sketch of the ethnography of the northern half of Africa for the purpose of preserving a proper anthropological system, and we enter the sphere of activity of a great family of races widely distributed over three continents—the people of the great Mediterranean race. Their area of participation in Africa is a very considerable one, completely rounding off the ethnography of the African continent to the north and east. The Hamites of North and East Africa represent this African portion, and on their side are ranged anthropologically in the circle formed by the Mediterranean race, the Semites on Asiatic soil and the

Aryans or Indo-Germans in Europe and Anterior Asia, whilst ethnologically and historically they tower high above them.

### The Hamitic Races.

The Hamites occupy the whole of North Africa as well as its eastern extremity as far as the Equator, and are divided according to the geographical scenes of their national development into several large groups, such as the Berbers, Egyptians, Abyssinians, Nubians, East Africans, the Somalis, Gallas, Danakils, and finally the Fulbs. All the above-mentioned nations and families, to which we might add many others whose identity has been lost through intermixture with the negroes of the African interior, have by no means remained pure and unmixed. Negroid and Arabic elements are everywhere noticeable, as well as frequent recurrence of the indigenous race. The Berbers are the principal tribe of North-West Africa, and at the same time the oldest inhabitants of their territory. They are distributed from the Atlantic Ocean to the oases of the Lybian Desert and were known to antiquity under the names of Lybians, Moors, Numidians, and Gatulians, and allied to one another. The extinct inhabitants of the Canary Isles, the Guanchos, were Berbers. They form the principal branch of the pirate State of Morocco, where they are known by the name of Moors, and they have many a drop of Arab and Sudanese negro blood in their veins. The warlike Atlas Highlanders have remained purer, likewise the inhabitants of those countries bordering on the Sahara, and the uncouth Riffian Highlanders on the shores of the Mediterranean. The Kabyls of Algiers and the Zouaves of Tunis are also Berbers, with a strong admixture of Arab blood and above all, the tribes of the Great Desert, of which the Tuaregs are the most important. The Hamitic population of Egypt, the Fellaheen on the Lower Nile, who represent the agriculturists, and the Christian Copts of the Egyptian towns, can look back upon a glorious past. Egypt, the most ancient civilized country of Africa,

one of the oldest and most important civilized areas of the entire Ancient World, in all probability received its population in primitive times from successive immigrations from the north, followed later on by a Semitic after-current under the rule of the Hyksos or Shepherd Kings. The Greek and

Fig. 53.

Roman periods with their important cultural influences were followed by the Arab epoch which has left its characteristic impress upon the entire area of Egyptian culture. The Abyssinians are the neighbours of the Egyptians and inhabit the Ethiopian Alpine territories. They are largely blended with a

Fig. 54.

South-Arabian (Hemyaritic) element, and protect their Christian empire with fanaticism. In Nubia, numerous Hamitic tribes, a portion of whom already display strong Semitic characteristics, maintain a nomadic existence. The Hamitic Gallas, a warlike nomadic race of horsemen, the Somalis, with their strong admixture of Arab blood and their numerous clans, the Massais, Wakuafis, and Wahumas, with their warlike soldiery, are spread over the territory between the Abyssinian Highlands and the Kilimandschars, between Cape Gardafui and the Nile Valley, the so-called African Osthorn (East Horn) to a still greater extent. As notorious cattle-robbers and wandering shepherds who imposed tribute upon the negro races of East Africa and devastated their country, the Massais, in particular, became the terror of East Africa, until their power and existence were completely broken through a devastating rinderpest which almost completely deprived them of their herds.

## The Semitic Nations.

We now leave African soil, on which the North Africans were the foremost representatives of the Mediterranean race, and return to the Asiatic continent, the western portion of which, the so-called Orient or the East, has not yet engaged our attention. The inhabitants of Western Asia are also members of the Mediterranean race, but of its Semitic branch. And here we may at once remark that the third or Aryan branch of the Mediterranean family of races is also represented in Western Asia by the Iranian population of Persia and Central Asia as well as by the Aryans of India. With the Semitic family we finally enter the domain of historical nations. It comprises nations whose complete development dates back to the days of yore, aye, to the age of the most venerable antiquity, nations which by their own results have indelibly impressed their mark in the history of civilization. Such races of Semitic tongue are the Syrians, the Chaldees, the Assyrians, and the

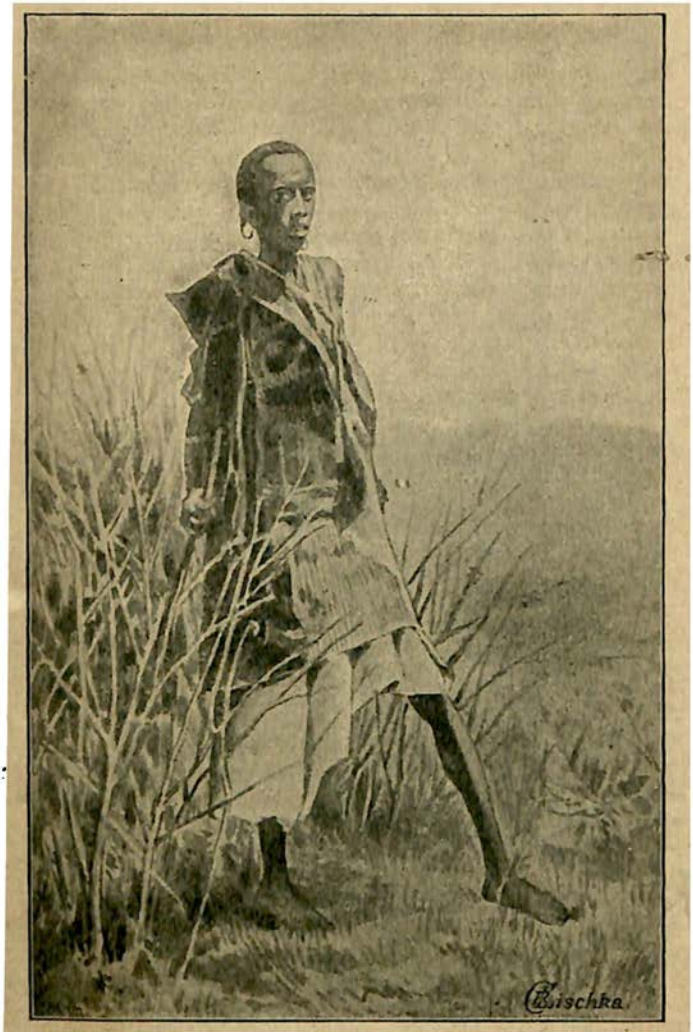



Fig. 55.

Babylonians, who figure in history as the heirs of the original Turanian culture of Accad and Sumer, which they increased and raised by their own independent efforts. We read of them living in immense centres under despotic sway, ranging themselves round magnificent palaces, actively engaged in the work of civilization, or busy with plough and measure, as keen intellectual workers who have richly endowed religious thought with cosmogonic speculations. Then come the Phœnicians, the English of antiquity, the rulers of the sea, colonising and trafficking, to whom the Old World owes its alphabet. Finally the Hebrews, whose religious awakening to the truths of monotheism helped to prepare the soil for the development of Christianity.

The South Semitic should be distinguished from this North Semitic branch. Its most important group comprises the Arabs who now make their appearance in the history of the world, much later than the Northern Semites, but with a mightier power. Until Mahomet's creation of Islam the Arabs were a nomad desert tribe without history, whilst in the south of the Arabian peninsula, empires flourished for thousands of years, eventually sinking into practical oblivion. Then the Arabs reappear in the near East as victorious conquerors, whilst Syria, the crumbling Sassanide Empire in Persia, and Egypt succumb, one after another, to their fanatical attack. Arabism and Islam thereupon stretch out their feelers from east to west, from India to the northern boundary of Africa. Even Spain becomes orientalised, and we meet on all sides with more polished culture, more ennobling conditions of life, and a wider spread of arts and sciences. Long deposed from this proud position, the Arab race is still represented through Islam in three continents as the bearer of a higher self-contained culture, destined even now to produce civilizing results, though only in semi-civilized countries, such as Central Asia or East Africa.

Fig. 56.

## The Indo-Europeans.

Wherever we seek the original home of the Aryan populations of Europe, Western Asia and India, the location of which in the interior of Asia has long since been abandoned, so much is certain that the primitive Indo-Europeans were the original stock (in so far as they are not of Semitic or Turanian descent) from which all European nations sprang. At different epochs, branches separated from the main trunk to which the present inhabitants of the various European countries owe their origin. Previous to the Italians, the ancestors of the Greeks settled in the peninsula which spread out its arms, as it were, to grasp the venerable culture of the East and seize the innumerable civilizing influences to introduce them into their own homes for their own development. The Italians, to whom fell so mighty a rôle in the history of the world by reason of the growth of Roman power, were followed by the Kelts, and these by the Germans and Slavs whose development was not effected in antiquity, like that of the classical races, but in the period of the migration of nations and in the Middle Ages. What happened in this arena is best described in primitive records and modern history.

Western Asia and India, the latter by the constant immigration of tribes which had pressed farthest forward, received their present Aryan fair-skinned population from the primeval home of the entire race in the days of yore, prior to the disintegration of European nations into separate branches. The Vedas, the most ancient holy traditions of the Indian people, tell us of their first settlement upon Indian soil, and of their struggles and victories in the midst of the original dark-skinned aborigines whom they found there before them.

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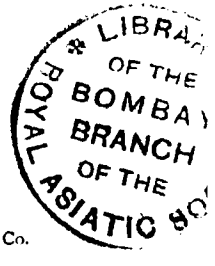


Printed by BALLANTYNE, HANSON & Co.
Edinburgh & London

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